

HISTORY OF THE  
CONGREGATIONAL CHURCH  
MIDDLEBURY, VT.





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CONGREGATIONAL CHURCH, MIDDLEBURY, VERMONT.  
COMPLETED 1809.

Middlebury, Vt. Congregational Church.  
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*History of the  
Congregational Church of  
Middlebury, Vt.*



*1790 - 1913*

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## DEDICATION

This history is dedicated to the memory of the members of this church who sowed, in faith and love, the seed of the Kingdom of God and fostered its growth by fervent effectual prayer.



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The compiling of this volume has been in the hands of Miss Susan E. Archibald, Church Historian.



# The Congregational Church of Middlebury, Vermont

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## ORIGINAL CONFESSION OF FAITH.

You believe the articles of Christian Faith as they are contained in the scriptures of the old and new Testaments; particularly you believe that there is only one living and true God, existing in three persons, the Father, the Son and the Holy Ghost, infinite in all his attributes and perfections, the great Creator, continual Preserver, sole Proprietor and supreme Governor of the universe.

You believe that God created man upright and just, after knowledge, righteousness and true holiness; that man being in honor did not abide, but voluntarily disobeyed the law of his Creator and fell from that holy and happy state into a state of sin and death.

You believe that God cannot *consistently with his holy character* forgive sin without atonement; that man with all other created beings is utterly unable to make an atonement for the least sin, and that, *so far as respects the claims of the creature*, God would have been just and his throne forever guiltless had

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he never opened a door of mercy. Yet you believe that God, actuated by his own self-moving goodness, mercy and grace, hath opened a glorious way of life and salvation for our guilty and ruined world through the mediation of his Son, Jesus Christ, who hath offered himself a sacrifice of atonement for sin and made complete satisfaction to divine justice.

You believe that life and salvation are freely offered to all who will repent and believe; that all are free to accept and under no constraint *or force* to continue impenitent; *that they are under only a moral inability which consists in their unwillingness and opposition.*

You also believe that the righteousness of Christ is that alone which justifies in the sight of God, and that all the doings of the creature, however necessary as evidences of faith, are entirely excluded as grounds of justification.

You believe that all mankind are naturally sinners, dead in trespasses and sins; that they are destitute of holiness and averse to a reconciliation with God so that were God to leave them to follow their own choice and inclinations they never would repent and believe, and that therefore the power and grace of God are the only cause of regeneration and salvation.

You believe that those who are justified by the righteousness of Christ which is perfect

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and complete, will never fall from grace, come into condemnation and finally fail of salvation.

You believe that though we are justified by the righteousness of Christ and saved by his grace, yet the law, as a rule of life, is of full force; *that* believers are under obligations, even perfectly to obey it; and that the gospel of free grace does not in the least encourage or countenance a continuance in sin.

You believe, *in the resurrection of the dead and the general judgment*; that all true Christians will, by divine grace, be wholly recovered from sin to holiness and be completely and eternally happy, in the kingdom of God; but, on the contrary, that the wicked, impenitent and ungodly will go away into everlasting punishment.

N. B. The parts of the "Confession" that are in italics indicate alterations made December 19th, 1809.

## THE COVENANT.

You do now in the awful presence of Almighty God, and before angels and men, with seriousness, sincerity and solemnity of soul, avouch the Lord Jehovah to be your God, sovereign Lord and supreme God, through Jesus Christ, and you do solemnly devote and dedicate yourself to his fear and service, engaging that you will, (depending always on divine grace for assistance) pay an evangelical obedience to the commands of

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God, seek his glory, conscientiously perform the duties of the Christian life and walk in Christian fellowship, observing the institutions and ordinances of Christ, to be enjoyed and observed in his church and in this particular church, submitting yourself to the watch and discipline of it so long as God, in his providence, shall continue you here.

This you covenant and promise.

### ARTICLES OF DISCIPLINE.

1. We believe the word of God as contained in the scriptures of the old and new Testaments to be the only rule of Christian faith and practice.

2. We believe that our Lord and Saviour, Jesus Christ, is the only head of the Christian church.

3. We believe that every particular church, by the Gospel, has the right independently to exercise discipline, to hear and determine all matters of complaint, difficulties and disputes respecting its own members, and that no council or councils have a right to determine for them, or do anything binding upon them, without their consent.

4. We believe, that, as in a multitude of counsellors there is safety, it is desirable, proper and allowed of by the Gospel to call in other churches and be advised of and by them as circumstances may be. And we believe a particular church ought to give an ac-



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count of its proceedings to other churches when proper occasion calls for it.

5. We believe that all churches ought to be of one heart, and one way, and that, though they have not power to determine for and govern one another, yet they ought to admonish one another when out of the way, and withdraw fellowship and communion from those who do not believe and practice according to the word of God.

6. We believe that a Christian church consists of visible Christians, viz. of such as, to appearances, are true believers, for if they are not, to appearance, true believers, they cannot be the objects of charity or brotherly love.

7. We believe that infants or children of such as are members of the visible church, are to be baptized and, that after baptism, they are members of the same church with their parents or parent. And we believe that none have a right to ask baptism for their children except such as are members in full communion; or, in other words, we believe that there is but one covenant and that those who are not in the covenant cannot reasonably ask for the privileges of it.

8. We believe that it would be wrong for any church to bind themselves to articles of human composition so that they cannot be altered; but that every church has the right to add to their articles or to take from them,

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when they find sufficient authority from the word of God.

In the manual of 1853 there is first a series of questions for self-examination recommended to the frequent and prayerful meditation of each member of the church. The "Confession of Faith" is the same as the original one and also the Covenant except that the word "awful" is omitted from the first phrase making it, "in the presence of Almighty God," and in the manuals of 1875 and 1904 "Almighty" is omitted, leaving it simply "in the presence of God."

The "Articles of Faith" of 1875 keep all the doctrines of the original confession but they are expressed more briefly. The Covenant of 1875 is considerably longer than the original one, made so by adding to the personal covenant obligations the "Corresponding promises and engagements declared by God in his word as entered into by Him."

In the manual of 1853, there are "Standing Rules" and "Rules of Discipline." The former give explicit directions about receiving and dismissing members, and about members paying their due proportion to the support of the Gospel.

The Rules of Discipline in 1853 give details, based on Matthew 18, for guidance in matters of discipline.

The Standing Rules of this manual were adopted in 1845, and almost the same rules

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appear in the manual of 1875 except that Rule XIII is omitted, which omission reads thus:—

“In accordance with the uniform past sentiment of this church, card-playing or attendance upon balls or dancing parties, shall be treated as disciplinable offenses, since the religion of Christ is thereby dishonored, piety expelled from the heart, one’s good influence as a Christian destroyed, and other evil practices induced. Nor shall members encourage such amusements either in their children or others.”

Though this article was omitted in the revised manual adopted in 1871 and published in 1875, yet the committee on revision, W. H. Parker, H. F. Leavitt, H. D. Kitchel, E. J. Matthews, George L. Porter and the pastor, Rev. E. P. Hooker, made the following recommendation which was adopted as the sentiment of the church:—

“Whereas the question of amusements as a practical question of character and duty seriously concerns the honor of Christ in the piety of his people; and whereas, the plea of Christian liberty for indulgence in these doubtful practices, and especially in the use of intoxicating drinks, occasions much grievance and reproach, therefore, this church declares its conviction that the law of Christian love requires among its members a more thorough and prayerful consideration of the tendency of certain popular forms of amusements such

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as card-playing and billiards, the theater and the dance; and particularly of the use of intoxicating drinks. And this church, in view of the practical results of indulgence in these things, is constrained to bear its testimony against them, as vicious and dangerous in their influence, and to be discountenanced decidedly by the followers of Christ."

Practically the Confession of Faith adopted in 1790, or early in 1791, served this church for a hundred years.

In the manual of 1904, the Confession of Faith is very brief as is also the Covenant, and there are no Rules of Discipline.

## SOME INTERESTING FACTS RELATING TO TOWN AND CHURCH.

"The charter of the Town of Middlebury was secured November 2, 1761, and the settlement of families resumed after the Revolution, in 1783. In 1784, Mr. Aaron Bliss preached five or six Sabbaths. The town was organized in 1786. In 1787, a missionary, Mr. Williston, labored among the people for a time. There was action with reference to a house of worship and the regular administration of religious ordinances in 1788, the year that town organization was completed. Mr. Parmelee preached a part of the year 1789.

Mr. John Barnet was called to become pastor June 15, 1790, when the population of the town was probably less than 350. As a step preparatory to the ordination of the pastor elect, six months previous to the admission of the State to the Union, September 5, 1790, the "Church of Christ" of Middlebury was organized with the following members:—Daniel Foot, Abigail Foot, Elijah Buttolph, Deborah Buttolph, Moses Hale, Bethuel Goodrich, Silence Goodrich, Abraham Kirby, Ebenezer Sumner, Simon Farr, Sarah Farr, Prudence Preston.

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Mr. John Barnet was ordained November 11 of the same year in Daniel Foot's barn. There was no minister of any denomination at the time in western Vermont between Middlebury and the Canada line. After Mr. Barnet's dismission March 31, 1795, he continued to reside in town and to preach as a supply for nearly two years.

President Atwater preached two or three years for the church.

The ecclesiastical society connected with this church was legally organized immediately after the repeal by the legislature, in 1807, of all laws for the support of the Gospel, except those giving corporate powers to voluntary associations. Such an organization had existed in Middlebury since 1799.

The above is taken from "Progress of the Church" prefixed to the manual of 1875; the following facts as to communion sets are from the records of the church:

In 1801, the church bought		
4 beakers @ \$0.50 .....		\$2.00
2 plates @ \$1.00 .....		2.00
2 quart tankards @ \$1.25 .....		2.50
1 flagon .....		4.50
		<hr/>
		\$11.00

In 1806, the church bought in Albany,		
4 plated, gilt goblets @ \$7.50 .....		\$30.00

In 1811, in New York,		
3 Jappanned servers @ \$1.33 .....		4.00
2 flagons @ \$9.00 .....		18.00
4 cups @ \$5.00 .....		20.00

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In 1822, the flagon, bought in 1801, was  
exchanged on payment of ..... 2.50  
for a baptismal font.

	<hr/>
	\$74.50
In 1830, the church bought 2 flagons for	\$12.00

In 1859, the church gave a communion set, consisting of a pitcher, two goblets and two bread plates, all pewter, to the Congregational church in Duxbury, Vermont. The clerk of the Duxbury church told the historian in 1913 that the Duxbury church had used this set "until a few months ago."

It is probable that the communion service used now, with the exception of the individual cups, was bought before the above set was given away in 1859.

The individual communion cups were bought in 1904.

The first bell was placed in the tower of the church in 1821. This bell was cracked and was replaced by the present one in 1841.



## OFFICERS OF THE CHURCH.

### PASTORS.

Rev. John Barnet.	1790-1795.
Rev. Thomas A. Merrill, D.D.	1805-1842.
Rev. Samuel G. Coe.	1844-1850.
Rev. R. S. Kendall.	1853-1856.
Rev. Jas. T. Hyde.	1857-1867.
Rev. Edward P. Hooker, D.D.	1870-Dec. 1880.
Rev. S. L. B. Speare.	1881-1887.
Rev. Adelbert F. Keith.	1888-1890.
Rev. George N. Webber, D.D. (Acting Pastor).	1891-1892.
Rev. Albert W. Dickens.	1893-1900.
Rev. Thomas Simms.	1901-Sept. 1906.
Rev. Charles H. Dickinson, D.D.	Feb. 1907-Feb. 1911.
Rev. Archibald A. Lancaster.	Nov. 1911———.

### DEACONS.

#### Elected :

Nov. 1801.	Ebenezer Sumner.	Died 1844.
Nov. 1801.	Seth Storrs.	Died 1837.
Oct. 1809.	Joseph Kirby.	Died 1831.
May 1829.	Samuel Swift.	Died 1875.
May 1829.	Elisha Brewster.	Died 1838.
May 1829.	Martin N. Foot.	Died 1833.
May 1829.	David Boyce.	Resigned 1853.
Dec. 1838.	Peter Starr.	Resigned 1853.
Dec. 1838.	Ira Allen.	Died 1874.
Dec. 1838.	Ephraim Kirby.	Resigned. 1840.
Mar. 1839.	Geo. H. Fish.	
	Dismissed to Saratoga	1841.
Feb. 1840.	William Bass.	Died 1851.
Oct. 1845.	Eli Matthews.	Died 1864.
Oct. 1845.	Cyrus Porter.	Died 1857.
Dec. 1853.	Jason Davenport.	Resigned 1861.
Dec. 1853.	Harvey Wilcox.	Died 1860.
Dec. 1853.	Wm. Hammond.	Died 1858.
June 1857.	William H. Parker.	Died 1889.
June 1858.	David E. Boyce.	Died 1888.
Feb. 1861.	Merlin Clarke.	Died 1872.



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Sept. 1865.	Chas. W. Linsley.	
	Dismissed to Alstead, N. H.	1871.
Jan. 1870.	Geo. L. Porter.	Resigned 1887.
Nov. 1872.	Henry J. Wilcox.	Died 1902.
Nov. 1872.	L. Crosby Barrows.	Died 1895.
1879.	S. E. Cook.	Died 1880.
1880.	Charles D. Mead.	1890.
1884.	Clarence A. Phillips.	
1889.	Thomas E. Boyce.	
1890.	Merrick A. Munroe.	Died 1911.
1890.	Chas. W. Matthews.	1892.
1892.	W. W. Eaton.	Died 1905.
1897.	Charles B. Wright.	
1903.	James E. Crane.	
1905.	Frank A. Bond.	Died 1909.
1910.	Julius O. Seeley.	
1910.	Archie S. Harriman.	
	Declined re-election	1913.
1911.	Charles E. Harris.	
1913.	Ernest C. Bryant.	

### CLERKS.

Bethuel Goodrich.	— -1799.
Seth Storrs.	1799- —.
Rev. Thomas A. Merrill.	— -1842.
Solomon Stoddard.	1842-1844.
Rev. S. G. Coe.	1844-Nov. 1, 1850.
L. Crosby Barrows. (pro tem).	1850-1852.
Rev. P. J. H. Myers.	Sept. 1852-1853.
Rev. R. S. Kendall.	Mar. 1853-July, 1856.
Samuel Swift.	1856-1857.
Rev. James T. Hyde.	1857-1867.
W. H. Parker.	1867-1870.
Rev. E. P. Hooker.	1870-Dec. 1880.
L. A. Austin.	1880-July 1885.
L. E. Knapp.	July-Sept. 1885.
E. J. Matthews.	1885- —.

### TREASURERS.

Seth Storrs.	— -1831.
Samuel Swift.	1831-1839.
Geo. H. Fish.	1839-1841.
Peter Starr.	1841-1847.
Eli Matthews.	1847-1864.
William H. Parker.	1864-1871.
Geo. L. Porter.	1871-1886.
Henry J. Wilcox.	1886-1902.
Thomas E. Boyce.	1902- —.

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Zechariah Beckwith was elected in 1840, by the church to take charge of benevolent contributions.

B. S. Beckwith was elected in 1871 to take charge of benevolent contributions, and in 1895 he requested N. P. Barbour, who was treasurer of the society to take charge of benevolent contributions also, and so in the church treasurer's book N. P. Barbour's name appears, but he told the historian that he was never elected to that office.

### SUPERINTENDENTS.

1815.

Rev. Thomas A. Merrill.  
Samuel Mattocks.  
Milo Cook.

1837.

Samuel Swift.  
Elisha Brewster.  
Matthew Gordon.  
Nancy Swift.  
George W. Rood.

1850.

Tutor J. W. Bent.  
Dr. Brockway.  
Rev. Joseph Steele.  
Brainerd Kellogg.  
Rev. John B. Steele.  
L. C. Barrows.  
F. A. Bond.

1852.  
1868.

J. E. Crane.  
W. W. Eaton.  
Geo. L. Porter.  
T. E. Boyce.  
Rev. A. W. Dickens.  
E. C. Bryant.  
Alfred Howes.  
John E. Weeks.

1871-Oct. 1882.  
Oct. 1884-Oct. 1885.  
Oct. 1882-Oct. 1883.  
Oct. 1883-Oct. 1884.  
Oct. 1885- ——.   
Oct. 1887- ——.   
April 1893- ——.   
1896-1897.  
1900-1904.  
1904- ——.

## FORMER CUSTOMS OF THE CHURCH.

BY SUSAN E. ARCHIBALD.

### CHURCH AND PRAYER MEETINGS.

In accordance with the prevailing custom, this church was organized under the name, "Church of Christ." The records do not state that this was ever formally changed, but the name "Congregational Church" appears in 1810, and after that date the church is usually so designated though the older form occurs sometimes.

The church having been organized September 5, 1790, on the 5th of January, 1791, it was voted to have a conference meeting once a fortnight to begin at candle light, on Friday evening. This meeting was also for business and the church considered it the duty of all members to attend this service unless providentially prevented.

In 1813, the record reads, "In view of the prevailing wickedness in town the church voted to spend next Tuesday as a day of fasting and prayer." In 1816, the prevailing drought required a similar observance, and at various times the church voted such a service for "spiritual quickening," and as late as 1874, the church observed such a day.

In 1815, they voted to have a prayer meet-

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ing the first Monday of each month, and three years later it was recommended to the members of the church to meet in their respective neighborhoods once a month to unite in a concert of prayer.

Some special effort seems to have been necessary to get the members out to some of the services, for in 1823, it was voted that "all the deacons (personally or by proxy) confer with all the members of the church and particularly request them to attend the next monthly church meeting," and it is reported that the meeting the next month was interesting and full. At this time it was voted to request all members of the church to spend a season in private prayer between the hours of eight and nine each Saturday night.

In 1827, the church considering the importance of promoting vital religion in this town and vicinity, voted to propose a conference of churches, and the result was a weekly conference of the churches of Middlebury, Cornwall, Weybridge, Shoreham, Bridport, Addison, and later New Haven was admitted, and the meetings were held once in two weeks.

Their interest in spiritual things, as well as their hospitality, is illustrated by the following unanimous vote passed in 1831: "That the Addison Consociation after holding its regular meeting in this town, should be requested to remain one day longer than necessary, viz.,

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till Friday evening, for the purpose of promoting the religious interests of this church and people, thus giving us substantially the advantages of a three days' meeting."

Three *men* were appointed to make the arrangements for the accommodation of the Consociation. It is possible that there is connection between the desire to prolong the meeting of the Consociation and the following statement:—that "in this same year (1831) was held the first protracted meeting in Middlebury, which was the fourth in Addison county, and probably the fourth in the State." In 1835, there was another revival, and that year 235 were added to the church, 40 of them joining by letter. In 1836 the membership was 781, the largest in the history of the church.

In 1833, the church adopted the following resolutions:

1. That hereafter there be but one stated church meeting a month, including the preparatory lecture.

2. That this stated monthly meeting shall be the Friday preceding the first Sabbath in each month, and shall be devoted exclusively to devotional exercises, religious instruction and conference.

3. That any other business, such as relates to church order, discipline, etc., shall be transacted after the close of the religious services

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or at some special meeting called for the purpose of such business.

4. That, in order to secure the desired object of the preceding resolutions, viz., a full and punctual attendance of all the members of the church at the stated monthly meetings, a committee of twenty members in different parts of the town be appointed to visit, in connection with the pastor and deacons, every member of the church before the next monthly meeting and, at the time of such visitation in any particular part of the town, to unite with the brethren and sisters in that district or vicinity for prayer and conference. Finally that the pastor be requested to designate from the pulpit on each intervening Sabbath the districts to be visited the following week and the brethren who may be expected to unite with him in the visitation.

Twenty *men* were accordingly appointed, and the record of February of that year says that there was "a very full and unspeakably interesting church meeting."

In this same year (1833), it was voted to have a Standing Committee of sixteen members whose duty, in connection with the pastor and deacons, it should be to promote the interests of religion in this town. Three years later (1836) their duties are thus defined:—

1. It is to be considered as coming within the province of this committee, as they may be furnished, to distribute Bibles, Testaments and

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tracts; and to avail themselves of the latter to convey useful instruction to the prospered and afflicted on particular duties or virtues or vices, for the benefit of the strong in the faith, the feeble-minded, or the habitually negligent.

2. To take reasonable measures to furnish (from some charitable society or by the benevolence of neighbors) with suitable clothing those children who need it and are disposed to attend Sabbath school or public meetings. Finally it is the duty of each member of the committee, with desire to glorify God and promote the spiritual welfare of the members of the church, to exercise in Christian affection a general watchfulness over the members of his district.

In 1840, it was voted to dispense with the standing committee for the present, and in 1853, the committee on discipline had the same duties.

In 1835, the church voted "to take under their watch and care children under fourteen years of age who are of serious habits and profess to act on the principles of the Gospel."

"Whereupon the pastor introduced from the vestry certain children whom he had repeatedly met there and who had frequently requested to be placed under watch and care of the church. Twenty-seven boys and twenty-seven girls were accordingly received."

In 1836, it was further "Voted, that the pas-



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tor and his assistant, Mr. Samuel Howe, be requested to take measures as soon as convenient to organize the young members of the church and also the children under the watch of the church into small meetings or societies, for prayer and instruction or mutual improvement and to report at a future meeting."

The report was given in March, and reads thus: "In this report prayer is assumed to be essential to a life of piety. The power of religion cannot survive when the breath of prayer ceases. It is assumed that social prayer is a scriptural means of growth in grace. Otherwise Christ and his disciples have misled us by their holy example, and the promise of our Lord is recorded in vain, 'Where two or three are gathered together in my name there am I in the midst of them.' This promise is sufficient authority for establishing the various circles of prayer. We begin therefore with the lambs of the flock.

1. The children are arranged by sexes in small circles for prayer and religious instruction, once a week, this meeting being always attended by one or more of the sisters.

2. Most of the younger male members of the church together with a few other serious individuals are associated into separate societies. They meet weekly and spend an hour in prayer and other religious exercises. The pastor occasionally attends.

3. The young ladies in addition to their



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benevolent associations have meetings for prayer once a fortnight.

Such is the organization for social and religious improvement. In order for its completion and permanence under the blessing of God, much prayerful and persevering effort will be necessary. For this result every individual member of the church should feel responsible. The time has come for division of labor in the church. And until parents and others feel as much concern that their children and friends be as regular at the place of prayer as that they be at their places of learning or laboring or visiting, nothing will be gained either in the exercise or habit of devotion. There is no such thing as serving God by halves and by spells."

In 1862, it was voted to have the monthly church meeting on Thursday at 2 P. M. Having the preparatory lecture Thursday evening was begun in 1897.

There is nothing found in the records regarding the part of the vestry where the men and women should sit, but in 1877, the following vote was passed: "If there ever has been a rule requiring males to sit on one side of the vestry and females on the other, it is hereby rescinded."

In 1869 began the discussion of omitting Sunday afternoon services "in order," it was said, "to give more time for the Sabbath school," and in May, 1870, it was voted that

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the afternoon service be omitted for three months beginning in June. In September, after the installation of Mr. Hooker, it was voted to resume the afternoon service, beginning at 1:30. In June, 1871, it was again voted to omit the afternoon service for three months. Later it was voted that there be but one service during the pastor's vacation. In January, 1872, there was a motion to dispense with the afternoon service, but it was lost by one vote. However, in May of that same year, it was voted to omit the afternoon service until October 1st, except on communion Sabbaths, and in November it was voted to continue the summer arrangement until further action should be taken by the church.

A plan of general Christian work was adopted in 1870, and printed for distribution among the members. This plan provided for thirteen committees, viz., Sunday School, Central Prayer Meeting, Female Prayer Meeting, Neighborhood Prayer Meetings, Monthly Missionary Concerts, Home Evangelization, Hospitality, Social, Sanitary, Charity, Temperance, Home Missions and Foreign Missions. In 1882 there was a similar plan for Christian service with the same committees, except that there were added one on Introduction and Christian Fellowship, one on Ushers, one on Membership and another on Tract Work, and the one on Hospitality and the Sanitary committee were omitted. The

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notable thing about these outlines of church work is the number of committees on prayer meetings, which indicates that the church was once preeminently a praying church.

### ELECTION OF DEACONS.

The first deacons were Ebenezer Sumner and Seth Storrs, chosen in 1801, and in 1809 it was deemed expedient to have a third deacon, and Joseph Kirby was elected.

In 1829, a committee was appointed to consider the advisability of increasing the number of deacons, and this committee in reporting, said: "If the church consider the only business of Deacons to attend to their temporalities, it is obvious there is no necessity of increasing the number. But as the committee suppose their appointment originated in the conviction that a suitable number of Deacons might as authorized officers greatly promote the interests of religion, they do not hesitate to propose that the number should be increased by four." This recommendation was adopted, and the same committee was appointed to nominate four deacons. At a later meeting they reported that they were prepared to nominate, but they doubted whether it were necessary or expedient. Whereupon they were discharged, and the church proceeded to choose four deacons by ballot, and it was found that Samuel Swift, Elisha Brewster, Martin N. Foot and David Boyce were elected, and these

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deacons were inducted into office September 4, by prayer and the laying on of hands.

The method of choosing deacons is thus described in 1838: "Voted that each *male* member be requested to write the names of four persons on his ballot and that the persons who have a majority of the whole number of votes shall be considered elected." The result of the balloting was that only two, Warren Moore and Hiram Munger, were elected. After two other unsuccessful ballotings the meeting adjourned to December 7. At this meeting of November 30, the largest number of votes cast was 85. At the next meeting, December 7, on the second ballot Peter Starr and Ira Allen were elected. December 26, it was reported that Hiram Munger declined to serve, and on the second ballot Ephraim Kirby was elected. "January 4," the church observed as a day of fasting and prayer, and "Peter Starr, Ira Allen and Ephraim Kirby were set apart by prayer and the imposition of hands to the office of deacons." It will be observed that Warren Moore was not thus "set apart," and in March, 1839, George H. Fish was chosen deacon on the third ballot.

Unanimous ballots are quite as likely to indicate indifference as harmony, and the fact that several ballotings were necessary reveals much. It shows not only how perfect was the understanding and how true the Christian fellowship among them, but also indicates

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their interest in the matter in hand and their freedom of thought and independence of action. If bitter feelings had been engendered thereby it cannot be that these very minute records would have failed to rehearse the history of such bitterness.

From the above accounts and similar ones of the election of deacons we may infer that the office was honorable and the one elected to it honored.

It is significant of the sacrifice of personal ease that some were willing to make to serve the church, that Prof. W. H. Parker, than whom there was and is no busier man, served this church at one and the same time as church clerk, church treasurer and deacon, and teacher of a men's class in the Sunday school, and while performing the duties thus devolving upon him, served also on various church committees, notably on that of discipline, which was no sinecure.

The plan of electing deacons for a term of three years was adopted in 1879, and in 1895, it was voted that all deacons should in future be elected by ballot.

## DISCIPLINE.

When people joined the church they assented to the following form: "We promise to watch over one another in love, to submit ourselves to discipline and to walk according to the rules of the Word of God, depending

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always upon divine grace for that assistance which is necessary in order that we may be kept from error, preserved in purity and be built up in the most Holy Faith."

The authority for their method of disciplining was Matthew 18, and they followed strictly the directions there given. If a brother or sister neglected the first and second "admonition" such an one became unto them "as a heathen man and a publican," but if the offending brother or sister made confession of having done wrong and sought forgiveness from the church, the church renewed its fellowship with said offender after his confession had been publicly read in church, the offender, whether man or woman, standing in the central aisle while the confession was read from the pulpit, and giving his assent to the same. The early accusations brought before the church against a member begin, "Having been for a long time burdened by the conduct of—"

In 1840, one rash brother proposed that the church should consider the question whether it is necessary or expedient that confession of delinquent members should be exhibited before the congregation or before the church only. The subject was deferred to the next church meeting and then referred to the Consociation. As late as 1863 it was decided that voluntary confession was not sufficient unless so voted by the church, and the following was the form used for excommunication: "We do



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therefore, praying the Great Head of the church to add his blessing, proceed to separate you from our body, and you are hereby excommunicated and cut off and denied the enjoyment of any ordinance or privilege in this church. We refuse to fellowship with you as a Christian, withdraw our watch over you and consider you cast out of the visible church. We feel bound to treat you as the word of God directs to treat an excommunicated person. 'Have no company with him that he may be ashamed, (2 Thess. 3:14); Put away from among you that wicked person; keep no company with him, no, not to eat, (1 Cor. 5:11-13).' May God sanctify his own institution for your repentance and reformation."

Some of the offenses which caused disciplining were:—Absenting oneself from public worship without just reason or cause; attending the Episcopal church; using intoxicating liquors; dancing; card playing; unnecessary visiting upon the Sabbath; not having had the children in the family baptized; neglect of family prayers; using improper and unchristian expressions respecting members of the church; breaking of covenant vows; using profane language.

There were several instances of discipline because of heretical beliefs. In 1805 one brother denied that the wicked impenitent and ungodly will go away into everlasting punishment, saying he believed all mankind would

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be finally restored to a state of salvation and perfect happiness. The church feared he was left to believe a lie.

Among other sins a sister was accused in 1810 of going to hear Universalist doctrines preached and of caviling at the doctrine of the sovereignty of God. A brother denied total depravity. Another denied that those who believe will never fall from grace, maintained that saving grace is often antecedent to regeneration, denied that God elected any to salvation before the foundation of the world, or that He elects any before they believe. He said and maintained that the brethren of the church answer to the character of the scribes and Pharisees and lawyers, who neither entered into the kingdom themselves nor suffered those who were entering in to go in.

In 1803, a brother made voluntary confession thus: "By the temptation of my own wicked heart, I have been left to fall into the sin of doing business on the Sabbath, for which I do heartily repent and pray God to forgive me and ask forgiveness of the church."

In 1806, some men made voluntary confession that on the first Sabbath in August they were occupied in the fields in endeavoring to save their wheat, which they then thought a work of necessity and that in doing it they conscientiously thought they were in the way of their duty, but they are now persuaded that



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they erred in such conduct and disapprove the same. The church expressed itself as satisfied with this confession after it had been read in public.

In 1809, another brother confessed this crime: "I was walking in the streets of Middlebury at an improper hour in the night of the tenth of August and I did without reflecting on the consequences or impropriety of the act, knock at the door of a certain house in this village, thereby disturbing the inhabitants of the dwelling." This confession was also read from the pulpit. One brother even made confession of sin committed before he joined the church. In 1814, nine brethren helped in killing wolves on Sunday. At the church meeting after sundry remarks, consideration of the question, "Was the conduct of the brethren a breach of the Sabbath," was postponed. When considered again a yea and nay vote showed a large majority voted "yes." The wolf-killers were forgiven when confession had been publicly made. In 1816 there was a similar confession.

From time to time the church expressed itself with no uncertain sound in regard to the duties of its members. For instance in 1820, the church voted it inconsistent with the duty of professors of religion to send their children to dancing school, and in the same year adopted a resolution to the effect that this church considers it the indispensable duty of

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all members who are heads of families to maintain regularly family worship.

In 1815, a brother was accused of treating the Sabbath with neglect and contempt by riding out, and in the same year (1815) the accusation was brought against a man that he read the newspapers on Sunday, and he replied that he would rather stay at home and read the newspapers than to go to church and hear a sermon.

In 1822, occurred one of the strangest cases of discipline when a young man, "a privileged communicant of this church," and a young woman formed (1819) a matrimonial engagement, and he afterwards abandoned her without just cause. Brethren Swift and Starr were appointed to confer with the parties and report to the church. The young man confessed the breaking of the engagement but did not renew it. Later, in 1825, some of the brethren regretted that in the case of this brother a public confession had not been required, and they added, "We esteem it a privilege to express our feelings on this subject and we do therefore request that this our opinion may be entered on the records of the church for the benefit of our children and the rising generation."

In 1822, a brother was accused of having, contrary to the rules of the church, partaken of the sacrament of Lord's Supper with the Methodist society, knowing at the same time

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that there was in that society and at that communion a person who had been excommunicated from this church. The accused promised to refrain in the future.

In 1837, the record states that the charges against a certain person were not denied, and if they had been they could have been proved.

In 1830, Dr. Merrill, the pastor, made the following report in regard to the number of excommunications: Whole number in 25 years, 14; excommunicated because of intemperance, 3; whole number of confessions, 31; number confessing intemperance, 6; number excommunicated on other charges but known soon to have become intemperate, 2.

In 1834, a brother expressed himself, in writing, as having for years been dissatisfied with the church for the following reasons: "They violated their own contract by a union prayer meeting with the Methodist Church. They disobeyed a plain and positive command of our Saviour by union in prayer with an excommunicated person. They have assumed to themselves the right to release their members from covenant obligations."

All this interest about the most intimate affairs of their neighbors did not prevent the members from taking a timely interest in the great questions of the day.

## THE SABBATH SCHOOL.

In his semi-centennial sermon Dr. Merrill

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says, "There may have been in some towns associations to acquire a knowledge of the Bible, but there was not, probably in New England, a Sunday School that emanated from the institution of Robert Raikes till one was established in Middlebury, in 1815." We should like to believe this, but it does not seem so "probable" now as it did when Dr. Merrill wrote.

The first superintendents of the school were the pastor and brothers Mattocks and Cook, who appointed instructors and looked after the concerns of the schools.

For many years the church showed the greatest interest in the welfare of this Sunday School, at various times appointing committees "to take such measures as they deem expedient to promote the cause of the Sabbath School and Bible classes," "to increase attendance," and again and again various sums were ordered to be paid from the church treasury to the Sabbath School. These sums varied from \$10 to \$40 or more in a year, or the appropriation ordered was "as the needs required." The church bought Sunday School papers and quarterlies and replenished the library. Men were appointed to raise money for the library, to examine the books and to give books to other Sunday Schools.

In 1830, a committee was appointed to promote the interests of the Bible Class and to

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take measures for increasing the number of attendants, and they reported "fifteen classes regularly attending instruction in the Bible with an average attendance of 100 members. Of this number between 20 and 30 are students in the college and Female Seminary." Evidently the church thought the condition not satisfactory, for it was recommended that a committee of seven be appointed "whose general duty it shall be to promote the interests of the Bible Class and to co-operate with the Sabbath School Managers in any measure which may concern both schools, and whose immediate business it shall be to look out young persons through this society and invite them to join the classes, and also make a report of the amount of success of their labors."

The next Sunday the pastor preached on the subject of Sabbath Schools and Bible Classes, and appointed seven men for the committee. For some reason, not stated, seven females (1831) were added to this committee after a few months, but not before the former committee had reported that the number (1830) of children in Middlebury between four and fourteen was 733, and the number of persons between fourteen and twenty-one was 392, and had recommended that the Bible classes take the Scriptures alone for a text-book. They were then using Fiske and Abbott's text-book.

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The Bible classes and the Sabbath School were separate until 1837, when they were united, "with the expectation that the superintendents should be Deacon Brewster, brother Matthew Gordon and Nancy Swift," and that the session should be held during the intermission. In 1838, they adopted Barnes's Notes on the Gospels as a text-book, "one set only going to a family," and it was reported that the Bible class had more than doubled, numbering with the Sabbath School "say 350."

That the church felt responsible for the election of the superintendent is evidenced by the fact that in 1838 it was voted that the pastor and brother Peter Starr be a committee to procure a superintendent for the second division and a superintendent of the first division during the absence of Deacon Swift. In 1852, Dr. Brockway was elected superintendent by the church.

From the above account it is seen that the Sabbath School was considered a vital part of the church, and the church manifested its interest in the Sabbath School by paying a large part of the expenses of the school, by electing its superintendent, and by appointing committees from time to time to consider its interests. The men who served as superintendents and on various committees were among the busiest ones of the day, and yet, as is manifest from the large attendance at Sab-



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bath School, they found time to consider the needs of this branch of the church and serve it.

### BENEVOLENCES.

This church early manifested an interest in the benevolences of the denomination, but in so doing it never seemed to overlook a need in the church or community.

Many times it is recorded that the church voted certain sums to needy members or sometimes "such sums as the need required," and in 1841 it voted that "The Deacons make provisions for those who would otherwise be unable to attend public worship."

We may smile over the provision made often for buying tracts for charitable purposes, and (1811) for purchasing three hundred primers to be distributed by the pastor, or over the statement (1812) that four brethren be a committee to receive subscriptions for "The Communicant and the Backslider," or because they printed religious cards and papers for distribution, or because they voted (1835) "to buy enough copies of Edward Beecher's six sermons on "Eminent Holiness" to supply all the families of the church, or that (1828) they should vote to buy a hundred copies of Harris's "Questions on Christian Experience and Character" to distribute among the members, but this all shows not only generosity but a genuine interest in their own people.

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It was their custom to appropriate money from the church treasury for so many things, and somehow the money always seemed to be there. Money seems so plentiful when a church votes, "That each member of the church be entitled to one copy of the Middlebury Selections of Hymns," and that "the expenses be defrayed out of the monies in the church treasury," or when the church (1827) made Deacon Storrs a life-member of the Vermont Domestic Missionary Society by appropriating \$20 out of the "concert money," that they should also appropriate \$20 out of the church treasury to constitute Deacon Sumner a life-member of the same society.

The church sometimes voted money where now the society would expect to control the expenditure, as in 1830 the church appropriated money from its treasury to repair the vestry, and in 1843 voted to defray the expenses of moving the pastor's goods, and as late as 1888 sent \$63.60 to the church in Whiting to help in repairing the parsonage.

It is interesting to know that there was once a Gentlemen's Domestic Missionary Society in Middlebury, and it was voted in 1832, that the pastor pay to the treasurer of that society \$21 for the benefit of the Vermont Domestic Missionary Society.

This church from the first was interested in education, for in 1819, they deemed it ad-



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visible to take steps in educating "indigent, pious young men for the ministry," and the pastor and brethren Slade and Swift were elected a committee to report what measures should be taken. It was later voted that surplus of contributions hereafter received on sacrament days, which shall not be otherwise appropriated by the church, shall be put into the hands of the educational committee composed of the pastor and J. S. Kirby and E. Brewster.

The first beneficiary of this fund was Lyman Gilbert, who graduated from Middlebury college in 1824, and in 1827 at Andover Theological Seminary.

Further donations were made as follows:—  
8½ yards of fulled cloth from sisters in the south part of the town; 13½ yards of fulled cloth from sisters in the north part of the town; 11 1-16 yards of flannel from sisters in the east part of the town; 5¾ yards fulled cloth from two sisters; about 30 pounds of wool from individuals living out of the village; somewhat more than 200 weeks' board by ladies living in and near the village, mostly members of the church. The record continues, "The greater part of the clothes for this student have been cut by two of the brethren and made by several of the sisters free of expense. The whole amount expended for Mr. Gilbert by the committee exclusive of the above is \$197.86." It is added that he earned consider-

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ably more than the amount of his college bills.

Their interest in education was not confined to this community, for in 1821 the church contribution on one Sunday was given for the benefit of the Educational Society and in 1833 a committee of three was appointed to promote the interests of the American Educational Society and to see that the money collected was paid over to the treasurer of the North Western Branch of said Society.

In the same year the church adopted a plan of benevolence whereby aid was given to Foreign Missions, the Bible Society, the Colonization Society, (this society was discontinued in 1839), Domestic Missions, and Education of Pious Young Men for the Ministry. Eight years later (1841), the church adopted a systematic method of giving and collecting and added to the above societies, Education Society and the Seamen's Aid. To promote collecting, the town was divided into small districts and "a male and a female collector were appointed for each district" "unless by some arrangement females appointed their own collectors." In giving the methods to be employed by these collectors the record reads, "It is hoped that collections by personal application will always be made for Domestic and Foreign Missions and for the Educational Society; and that collectors . . . will call on every member of the church. . . . It is

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affectionately enjoined on the members of this church, that they sincerely consider the efforts they are bound to make for the salvation of the world; that they embark in the cause of benevolence with a warmth which becomes those who have freely received; that like the early Christians they lay by them in store as God has prospered them; and that they hold their gifts ready to impart so that those who perform the laborious office of gathering may never be under the necessity of repeating their calls."

In the previous year (1840), they voted that Zachariah Beckwith be appointed agent or treasurer to receive the contributions of the church . . . for the several benevolent objects patronized by the church. He was still holding this office in 1850, and in 1871, his son, B. S. Beckwith, was elected to the same office.

The church as early as 1836 realized the interest a church feels in a missionary whom it helps to support, and voted to support Miss Agnes Gordon as a missionary teacher in Canada for six months, and to pay her expenses to and from her field and also allow her \$1.25 a week for the time spent in teaching. In 1838, it was reported that Miss Gordon spent two years as a teacher in Canada and received \$50 from this church and \$50 from Canada. The church recommended that \$50 more be paid to Miss Gor-

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don and it was so ordered. The method of raising this extra money was unique—they simply increased their contributions. It should be remembered that in the early history of the church the members gave not out of their abundance but out of their want. With them, the church and its needs and the salvation of the world took precedence over luxuries and pleasures. It is also evident that this church was hospitable, generous and prayerful, and no church that can be thus described ever failed in its ministry to the hunger and thirst of humanity at its doors.

### MISCELLANY.

In 1846, the church showed its interest in slavery by adopting the following resolution: "Resolved, That we regard the holding of men in slavery and depriving them either of liberty of the right of holding property,—of a just compensation for labor,—of the marriage relation,—of the privilege of learning to read,—or of the right to worship God according to the dictates of conscience, as a great sin, a flagrant violation of the law of love, as enjoined by Christ and so far as any Christian brethren are guilty herein, it is their duty immediately to repent and to bring forth fruit meet for repentance."

As early as 1832 the pastor was requested to preach on the subject of temperance which he did. At a time (1847) when the use of in-

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toxicating liquors was somewhat common, it is surprising to find the church adopting this resolution: "Resolved, That it shall be considered wrong for any member of this church to be engaged in the business of manufacturing, or selling intoxicating liquors as a beverage, and any person continuing in such business shall be called to an account for an immorality inconsistent with a Christian profession." More than twenty years later, (1869) there was the following expression in regard to temperance: "In view of the alarming increase of drunkenness in this community and the apparent looseness of Christian sentiment on the subject of temperance, we deem it important for the Church to define its position on this subject; therefore

Resolved, That we expect and require of every member of this church total abstinence from buying, selling or using intoxicating liquors as a beverage and emphatic indorsement of every proper measure for the suppression of the illegal sale and the abatement of the giant evil of intemperance.

Resolved, That the use of wine, or other intoxicating drinks at social gatherings is a pernicious evil, full of danger, and that no member of this church can consistently countenance it."

Their interest in the subject continued unabated, for in 1872 they said, "Regarding the subject of Temperance as one vitally affect-

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ing the best interests of the community, we are ready to cooperate with any organization that may be formed among us for the furtherance of this cause, by giving place to its meetings one Sabbath evening monthly, provided they are conducted so as not to do violence to the spirit of the fourth commandment."

That subject which is now attracting world-wide attention, as early as 1836 this church was interested in, and the church voted that a committee be appointed to report at the next meeting what course this church ought to take on the subject of Peace and they reported (1837) recommending that the minister preach on the subject often and that the church give to the funds of the American Peace Society, and in 1852 they voted that a prayer-meeting be held Sabbath evening with reference to this subject.

The only reference found to the subject of our Civil War is, that in 1860 it was agreed that there be a concert of prayer the next Sabbath evening for the preservation of peace in view of the distracted state of our country and the world.

There was absolutely no question of the day in which they did not express an interest. In 1876, the church adopted resolutions, addressed to the U. S. Commission, praying the members to adhere to their decision for closing the Centennial exhibition on the Sabbath. In 1879, they voted that the



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pastor appoint a committee of ladies to circulate a petition to be presented to Congress praying for the suppression of polygamy in Utah. The ladies so appointed were Mrs. Abby Beckwith, Mrs. Hulburt, and Mrs. W. H. Parker. Yet again in 1880 they circulated a petition to be sent to the legislature of this State, asking that it enact an effective law against the running of trains on the Sabbath.

This record of various lines of work in this church shows, how humble were these workers in acknowledging their own limitations, how sacred was the reputation of the church, not only in regard to the personal morality of its members, but also in regard to the general usefulness of the Church as an organization, how generous was its hospitality, how great was the interest at an early date in all the benevolent societies of the denomination, how alert were the members to take an active interest in the questions of the day which vitally affected every community and the nation, how prominent were the men in serving on committees, how honorable, not burdensome, it was considered to hold offices which involved responsibility, how paternal was the interest of the church in the Sunday School, how strong was their reliance upon prayer as a means to accomplish a desired end. As some one has suggested, "Who can compute the earnings of these great souls? Who

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can estimate their holdings in the wealth of the kingdom of God? There is no way except to trace effects back to their causes, back to the men who produced them. . . . These are the men and women who in their time left their stamp upon their fellow-men, who stood for justice and mercy, who were pioneers in freedom of body, mind and soul, who carried the light of learning and religion into the dark lands, who consecrated wealth by their method of bestowing it."

So we can judge methods only by results. When we consider the former reputation of this church and its influence in town, and county and state, the men and women of sterling character who were trained here, are we sure that our methods are better?

Their observance of the Sabbath seems to us rigid, their discipline to approach unjustifiable interference; but are we, as they were, often "burdened by the conduct" of anyone? Is our laissez-faire system producing men and women who are as loyal to the church, as willing to sacrifice personal desires for Christian service? Do we have their intimate acquaintance with the Father of us all and do we rely upon Him with the same steadfast faith to guide us in judgment and to teach us His way?

As we face the future may we not do well to emulate these men and women of former generations in their devotion to truth,



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in their fearlessness in declaring it, and in their consecration to service?

“They were leaders of the people by their judgment,  
Giving counsel by their understanding and foresight,  
They were honored in their generation,  
Their bodies are buried in peace,  
But their name liveth forevermore.”

CENTENNIAL OF THE DEDICATION  
OF THE CONGREGATIONAL CHURCH,  
MIDDLEBURY, VERMONT, MAY 31,  
1909.

BY EZRA BRAINERD.

One hundred years ago today there gathered here a notable body of men and women—citizens of the town, members of this religious Society, and delegates from sister churches—to dedicate this edifice to the worship of Almighty God. It is fitting that we should recall, as vividly as the lapse of time will permit, the occurrences of that day, the circumstances that determined the erection of this sanctuary at this time and on this spot, and the character of the men who worshipped here. In attempting this, I wish to acknowledge at the outset my dependence on the rich storehouses of information in the writings of Dr. Merrill and of Judge Swift. Something has been gleaned from the public records of the town, from the newspapers of that period, and from the traditions of the oldest inhabitants; but Swift and Merrill are after all, at this late day, our chief sources of knowledge regarding our early history.

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It is certainly remarkable that the settlers of the town should have erected as their first house of worship a building of such size and architectural merit. It was largely due to the fact that the building of a church edifice was deferred for several years, because the inhabitants were unable to agree as to where it should be located. To speak briefly, the local conditions were these:

In the charter of the town the royal Governor of New Hampshire, Benning Wentworth, provided that "a tract of land, as *near the center* of said township as the land will admit of, shall be marked out for town lots each of one acre." In this he was doubtless governed by common usage in England, where for mutual protection and for sociability the people in rural regions often live near together in a central village, going out sometimes several miles to till their farms. The plot of land, here set apart as required by the charter for a central village, lies directly east of the sandpit now operated by the Marble Company, and is an uninviting piece of wet clay land, on which for over a century afterward no house was ever erected. But a mile to the south, near what is now the central burying-ground, lies a handsome tract of dry loamy soil. Anticipating probably that this would be the proper site for the village, Daniel Foot and his sons had here gained possession of 900 acres of land. When religious meetings were

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first held, Mr. Foot very obligingly provided a place for holding them, opening his house in winter and his barn in summer; the latter a building 75 feet by 40, with a floor through the whole length of it. It was here that the first settled minister, Rev. John Barnet, was ordained in 1790. Less than half a mile to the north was the house and hundred-acre lot that the minister had secured for his home. It seemed at first that *here* was where the future village was to be built.

But the admirable water-power on Otter Creek attracted the attention of certain sagacious settlers. Though at that time on the extreme western boundary of the township, it seemed to them the natural site for an industrial center. A gristmill and a sawmill were of the greatest importance to the pioneer community, for there were no facilities for bringing in flour and lumber from a distance. Gamaliel Painter, who first settled on the southern boundary of the town, as early as 1786, purchased the fifty acres adjoining the falls; and not long afterward both gristmill and sawmill were built. The following year Painter moved with his family to the lot where now stands the house of Mr. Gardner Wainwright. In 1791 he deeded what is now a park south of The Addison to the inhabitants of the County, saying "this is the place for the courthouse"; and he was influential in getting it built there five years later. He

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sold on reasonable terms land for stores, shops, taverns and house-lots; and in all possible ways skillfully laid the foundations for a future village.

In June, 1790, the town chose "a committee of five to fix on a place to set the meeting-house." In December, 1791, after a year and a half of deliberation, three of the five, Daniel Foot, Stephen Goodrich, and Joshua Hyde, reported on a site just north of the present cemetery on Foot Street. But significantly the report was not signed by the two other members of the committee, Gamaliel Painter and John Chipman, his brother-in-law. The Foot party pressed for building a house without delay; but the opposition, though in the minority, were able to delay the building by refusing their co-operation. Daniel Foot offered to erect the meeting-house at his own expense and receive only the interest on the money invested. But the opposition were able in March, 1792, to secure a vote to pay this interest only "as long as said town makes use of said house for the purpose above mentioned." Daniel Foot then refused further to accommodate the church by the use of his barn for meetings, and they were held at the minister's house or at Philip Foot's; and in May, 1793, the town voted to meet "at Mr. Ebenezer Sumner's barn, till such time as he shall fill it with hay." These three places were all in

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the immediate neighborhood of the proposed church site; but in December, 1794, the town voted to meet for worship in the village near the Falls, at a tavern which had been recently built by Samuel Mattocks, Jr. on the site where now stands The Addison. The public worship of the Sabbath was thereafter always held in the village. Its future growth was clearly manifest, when, in 1796, it was enlarged by adding the settlement west of the river, till then a part of Cornwall. When the court-house was finished, in 1798, it was occupied as a place of worship till the erection of the present sanctuary.

But it was not till 1806 that the work of building was seriously taken hold of. The location of the church in the village was several times changed. A vote was once passed to build it on the lot now occupied by the Baptist parsonage; at another time to build where now stands the Methodist church. Finally, in March, 1806, the present site was purchased. This delay was in part due to certain changes in the laws of the State, separating completely, in 1807, ecclesiastical matters from the business of the town, and exempting from taxes for religious purposes any who expressed dissent from the doctrines of the predominant church. Between 1801 and 1804 Judge Swift says that 73 tax-payers had thus obtained release. Thus only those whose hearts were in the work were permitted,

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with voluntary contributions, to build the house of the Lord. However, the expense was largely defrayed by a public sale of the pews; the contributions being thus put somewhat in the form of an investment instead of a gift.

The superintendence of the work was wisely placed in the hands of Painter; and with his accustomed sagacity he secured in Albany, N. Y., an experienced architect, Mr. Lavius Fillmore, to plan and erect the building. We wish we knew more of the birth-place and training of this accomplished artist. His connection with the Church of England, and his evident familiarity with the Christopher Wren style of architecture lead us to surmise that he was of English birth and had lived and studied more or less in London. He built other churches in the State, notably the one now standing at Bennington Center, the interior of which is less altered from the original design than the one in which we are now assembled. While erecting the church in Middlebury Fillmore purchased of Judge Painter his mills and waterpower, and constructed with great ingenuity a new flouring-mill on a most substantial basis, capable of manufacturing into flour 80,000 bushels of grain annually. The vault for the six water-wheels is still to be seen, cut twenty-five feet deep out of the solid rock, connected by a tunnel twenty-six feet long with the water above the falls, and



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uel Swift, at that time a young lawyer in partnership with Daniel Chipman. It was in seven stanzas of eight lines each, and was sung to "the tune of Milton." Let me repeat two stanzas of this admirable ode:—

In hymns harmonious sing  
The honors of the Lord,  
Who built the earth and heavens  
By his creative word;  
Let all the earth  
Unite to praise  
In grateful lays  
His boundless worth.

. . . . .

He deigns in earthly courts  
To dwell with contrite hearts,  
And by his Son his grace  
To sinful man imparts.  
Let us proclaim,  
When we appear  
In temples here,  
Praise to his name.

And what of those, who on this memorable occasion sat in the pews? There were present a goodly number of men and women who afterward became famous as teachers, lawyers, judges, legislators, or governors. Doubtless here sat Gamaliel Painter, known as "The Father of the Village and of the County," who thirteen different times was chosen to represent the town in the Legislature, a man famed for his wisdom, public spirit and executive force, a lover of learning leaving all his estate by will to the College. Here must have been seen the classic Puritan face of Jeremiah Atwater, the first President of the



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College. We may hope that the Hon. Samuel Miller, a devoted friend of the Society, was able to be present, though suffering from a malady that terminated his life the following April; his home was just across the street where the Beckwiths now live. Miller was a lawyer widely known throughout the State, of courteous address, one of the charter members of the College Corporation, liberal and efficient in promoting the prosperity of the Church, leaving a legacy of \$1,000 for the support of the gospel. His widow, a sister of Samuel Mattocks, Jr., and of John Mattocks (afterwards Governor of Vermont) survived her husband many years, and was noted for her benevolence and her leadership in every good work.

Surely there was present here a hundred years ago, Col. Seth Storrs, a graduate of Yale in 1778 and a warm friend and associate of its President, the elder Dwight. It was Storrs who first conceived the idea of having a college in Middlebury, and who among other benefactions gave the beautiful campus on which the College now stands. For thirty-nine years he was a deacon of the church, and ever active in promoting its interests. Dr. Darius Matthews we may presume was present, for many years Judge of Probate and Clerk of the Supreme Court, who though he had just moved to a farm on the Cornwall border, now occupied by his grandson, was

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still a member of this church. Dr. Merrill tells us he was one of the first in this part of the country to conduct a large farm without the use of spirituous liquors. Here was also, we may believe, William Slade, then a law student in the office of Judge Doolittle, only twenty-three years of age, but soon to become eminent as a lawyer, an orator, and a politician. For twelve years he sat in Congress, and for two years was Governor of Vermont, ever zealous as a reformer and as a philanthropist—a man, Judge Swift says, who “nowhere in Congress or elsewhere concealed his profession as a Christian.”

Nor should we omit to record as present here one hundred years ago the learned and amiable historian of Middlebury and of Addison County, Hon. Samuel Swift, a graduate of Dartmouth College in 1800, who came here the following year to serve as tutor in the College. For over seventy years he was an esteemed citizen of the town, holding many important offices: Treasurer of the College, newspaper Editor, four times Town Representative, twenty years Judge of Probate. Only his modesty has omitted from the History of Middlebury a proper account of his long and valuable services to the town and to the church.

We should also include in this random list of eminent persons living here a century ago the names of some, who though afterward as-

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sociated with other Christian denominations, at this time coöperated with the Congregational Society; for when this church was dedicated there was no other organized religious body in town. Among these was Daniel Chipman, who before an Episcopal Society was established here, contributed liberally to the support of the Congregational Society and for the erection of the church. Settling in Middlebury in 1794, he was for fifty-six years prominent here as a lawyer, a statesman and an author. There was also the Hon. Horatio Seymour, who graduating from Yale in 1797, came to Middlebury two years later, and during the remaining fifty-eight years of his life was one of her most distinguished citizens, serving for twelve years in the United States Senate. He is described by Judge Swift, his lifelong associate, as a man of superior talent, but most unassuming; one who had no forbearance for intrigue or dishonesty; courteous and kind toward all with whom he came in contact, so that he seemed to have the personal friendship of every one.

Dr. John Willard was likewise in sympathy with every good word and work. The first physician to settle in town, about the year 1787, he enjoyed for over twenty years an extensive practice; but his talent for public affairs led to his appointment to important offices, that more and more interfered with his professional duties. He was for nine years

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United States Marshall for the District of Vermont; later in 1812 he was Sheriff of Addison County; for six years he was one of the Directors of the Vermont State Bank. We may well believe that he was present at the dedication services; and also the popular teacher of the Ladies Academy, Miss Emma Hart, whom Dr. Willard married the following August. No woman from Vermont ever achieved greater distinction than she was to achieve in the years that followed. She was ordained to be the pioneer in the movement for the higher education of women; and from her famous Seminary—opened in 1814 in the brick house east of the present College Library and later removed to Troy—she was to send forth into every State of the Union hundreds of teachers to carry out her methods of education and to awaken enthusiasm for her ideals of womanhood.

And what shall I more say? for the time will fail me if I tell of Judge Doolittle, and of Professor Hall—of the Mungers and the Foots—of Peter Starr and Samuel Mattocks and John Simmons—of William Bass, Joshua Hyde, Deacon Sumner, Martin Everts, and scores of others, men of intelligence, energy and probity, who here laid well the foundations of future prosperity. Dr. Merrill, who had known personally the first settlers, said in his semi-centennial sermon in 1840, "I feel a kind of veneration for the men who not only

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conceived the idea of having this wilderness turned into a fruitful field, but could take upon themselves the cares and burdens of doing it. . . . Ten or fifteen years after the first hut was built in the village, there was but little wealth here. And yet in 1798 the court-house was completed; the College was founded in 1800; and a building erected for a female Seminary in 1805. When they *wanted* a meeting house, it was erected."

Let no one think that I would exalt the virtues of the ancient worthies to the disparagement of the present. I remember the words of the wise man of Israel, "Say not thou what is the cause that the former days were better than these, for thou dost not inquire wisely concerning this."

But the virtues that were preëminent in one age may not be preëminent in a subsequent age. In many respects the life of to-day may be better than the life of a hundred years ago; but in other respects it may be worse. It is most salutary for us to study and appreciate the excellencies of men of other places and other times. It is especially incumbent on us to honor the fathers who established the beneficent institutions that we have inherited. We do well to look upon the older generations with admiration for their achievements, and with reverence for their wisdom. What if time does throw a halo of glory over the past, even as "distance lends enchantment

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to the view"? It is our *privilege* to speak of naught but the virtues of the dead, to allow all the belittling circumstances of their lives to fade from view, and to behold in them only what was noble and heroic.

Let me in concluding point out briefly some of the external conditions that were peculiarly favorable for the development of those virtues that characterized the founders of our town and church.

For one thing they constituted a homogeneous population. They were of the purest New England stock, chiefly from the best families of Connecticut. At that time the older New England States had a larger population than the land could well support, as the inhabitants lived chiefly by farming. After the Revolutionary war the old hives sent out their swarms of young men into central New York and western Vermont. They were stalwart pioneers, of sterling character, bred for generations of the best Puritan blood and traditions. I can find in the whole population at the time the church was dedicated but one instance of a settler of foreign birth. No Indian or negro was here; no Irish, French, or German save only an old Hessian soldier from the British army, Hendrick Hier, who tilled a sterile tract on the mountain side. Here in the primeval forest, without disturbance or contamination, the immigrants from Connecticut were free to build up a new community in



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the fear of God and in the love of truth and righteousness.

It requires a mental effort to realize how isolated and self-dependent were the Green Mountain towns in those early days. No railroads brought the products of other regions to their doors, or enabled them to sell abroad their superfluous crops and wares. Over the long and rough forest roads merchants brought in but a scanty stock of staple goods. Their flour and meal were of their own grinding; their garments were from the wool of their own sheep, carded and spun and woven at home or in their own mills. Iron nails and door latches, tools and farming utensils were largely made by their own blacksmiths. From Prof. Hall's "statistical account" we learn that in 1820 there were among others the following shops in the village of Middlebury: three hatters, six shoemakers, seven blacksmiths, one gunsmith, two coopers; also two potteries, three tanneries, and two cabinet-shops. Nearly every citizen, whether merchant, lawyer, doctor or priest owned and cultivated a piece of land. A map of this period shows that such men as Atwater, Merrill, Willard, Storrs, Chipman and Painter possessed—each of them—broad acres in the vicinity of the village.

And so it was that a hundred years ago these worthy men were enabled to lead here in a preëminent manner the "simple life." They

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had but few of the luxuries and comforts that we enjoy—no electric lights, no hot air furnaces, no concrete walks, no telephones; but they were happy and content with what they did have. No daily paper with from eight to forty-eight pages reported to them the crimes and accidents of a whole continent. No public libraries and reading rooms wearied them with insatiable demands upon their time, or with silent reproaches for neglected opportunities. The great volumes of scientific lore were as yet mostly unwritten; they knew nothing of microbes, nothing of the higher criticism, nothing of the problems of socialism. But they had a child-like faith in special providence; they believed in revivals; they lived in a wholesome fear of the judgments of Almighty God.

We may not wish that our lot had been cast in this happy era of the past. In our saner moments we rather thank God that we live as near as we do to the latter days, with so much of human ignorance and wickedness behind us, with so much of the glories of the future hastening forward to meet us. But who shall blame us, if at times we sigh for the repose and simplicity of former days, and covet the virtues of our forefathers?

I cannot more appropriately close this address than by repeating the concluding words of Dr. Merrill's semicentennial sermon, delivered from this pulpit seventy years ago:



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“The first settlers of the town are gone, or are bending over the grave. When fifty years more shall have elapsed . . . and another man shall stand up here to preach a *century* sermon, where shall we be? It is not improbable that every adult person in this house will be in the grave. God grant that we may look on past errors with grief; on past favors with gratitude; on present mercies with thanksgiving. Then, though our bodies turn back to the dust from which they were moulded, shall our

‘rapt souls, anticipating heaven,  
Burst from the thraldom of incumbering clay,  
And on the wings of ecstasy upborne,  
Spring into liberty and light and life.’”

## \*DEACONS OF THE CONGREGATIONAL CHURCH, MIDDLEBURY, VT.

BY THOMAS E. BOYCE.

It appears from the Church Records that in 1792, one year and five months after the Congregational Church of Middlebury was organized, it was "Voted that Mr. Hale and Mr. Sumner shall act as Deacons till some alteration be made." In December, 1798, it was "Voted that Seth Storrs officiate as Deacon of the Church in the absence of Ebenezer Sumner, and to assist in said office." This arrangement was continued until 1801, the year of the first revival of the Church, and eleven years after its organization, when Ebenezer Sumner and Seth Storrs were elected the first Deacons of the Church. Both held office until they died, Deacon Storrs in 1837 and Deacon Sumner in 1844. Deacon Sumner was a farmer and lived at the North end of Foot Street, on the east side of the road nearly opposite the Vallette House. Deacon Storrs was one of the Trustees of the College named in the Charter. He practiced law, having been admitted to the bar in 1792.

Joseph Kirby, a son of Abraham Kirby, one of the Charter members of the Church,

\* This and the following Articles were also read at the Centennial of the Dedication of the Church Building, May 31, 1909.

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was elected Deacon in 1809 and held office till his death in 1831. He was a farmer and lived on the farm recently owned by Deacon Phillips, northeast of the village. In 1829, Samuel Swift was elected Deacon and held office till he died in 1875. Deacon Swift was a lawyer and lived where Governor Stewart now lives, 25 Elm Street. He was trustee of the College, 1827-1855.

In 1829, Elisha Brewster, Martin N. Foot and David Boyce were elected Deacons. Deacon Brewster held office till his death in 1838. He lived where Oscar Cushman now lives and erected the Brewster block, where he conducted the drug business associated with George Fish. It is said that he was a very valuable member of the Church and gained great influence in town. He was chosen a member of the Legislature for each of the four years previous to his death. Deacon Foot was a farmer, lived where Martin Boyce now lives and held office till he died in 1833. David Boyce was a farmer and made brick. He lived some three miles east of the Village in a brick house, later the home of his son, Elijah Y. Boyce. David Boyce made the brick for the Brewster block. I am informed that he used to drive a double team with lumber box wagon—sometimes an ox team—and gather up a load of people on his way to Church. In those days morning and afternoon services were held. They were very strict

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not only in regard to Sunday observances, but also those of Thanksgiving and Fast Day. On one of the last mentioned days, when David E. Boyce was about 17 years old, he remained at home while his father, Deacon David Boyce, attended church services. Upon the Deacon's return he asked his son how he had spent the day. Young David confessed that he had made a brush for brushing chips and shavings from his bench. The Deacon gave his son a severe lecture and among other things said, "Young man, never let me hear of your doing such a thing again." It is related that Deacon David Boyce never drove his horses faster than a walk, and some wag said that he should be complained of for cruelty to animals. Deacon Boyce became infirm with advancing years and resigned as Deacon in 1853.

In 1838, Peter Starr, Ira Allen and Ephraim Kirby were elected Deacons. Deacon Starr built the house now owned by Mrs. Hadley at 7 Pleasant Street. He was a lawyer and had an office on Merchants' Row just east of the railroad bridge. He was trustee of the College from 1819 till his death in 1860. His resignation was accepted in 1853.

Deacon Ira Allen built and occupied the house where Mr. John H. Stewart lives, 16 Court Street. Deacon Allen conducted a wheelwright and general blacksmith business, but did not shoe horses. He made the springs

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on our Vestry doors, which have been performing their duty for many years. His shop was located where Mr. Edward P. Cushman's house stands, 20 Court Street. He held the office of deacon till his death in 1874.

Deacon Ephraim Kirby was the son of Deacon Joseph Kirby and resigned in 1840. He was a farmer and succeeded his father in the ownership of the farm later bought by Deacon Phillips.

George H. Fish was elected Deacon in 1839 and dismissed to a church in Saratoga in 1841. He was associated with Deacon Brewster in the apothecary business.

Dr. Wm. Bass was elected Deacon in 1840 and held office till his death in 1851. He built and occupied the house now the summer home of Mr. and Mrs. D. McGregor Means. Dr. Bass was a prominent physician and is said to have paid his bills, while erecting his house, from the income of his regular practice. He had the rare faculty of collecting his bills. It is said that he generally had a sack in his wagon so he could take grain in case he could not get the money.

In 1845, Eli Mathews and Cyrus Porter were elected Deacons, each holding office till death, the former in 1864 and the latter in 1857. Deacon Mathews lived where Dr. Bump now lives, 49 Court Street. He was a blacksmith and had a shop at the entrance to the fair grounds. He was also associated with

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Julius Johnson on Washington Street and had the shop which Byron Smith used before he built his new one. For a time they shod all the stage horses which were stabled at Middlebury. There were some fifty of them belonging to three stage routes. Middlebury was an important center in those days, as at this point the Boston route, which went over the mountain through Hancock and down the White river, joined the route to Burlington and the one to Castleton. Later Deacon Mathews moved onto the farm now owned by his son, Mr. E. J. Mathews.

Deacon Porter was a farmer and lived in the house now owned by Mr. T. M. Chapman just beyond the cemetery on the Cornwall road.

In 1853, Jason Davenport, Harvey Wilcox and William Hammond were elected Deacons. Deacon Davenport lived at 3 South Street, where Prof. Seely lives. He was in the hardware business and had a store where Mr. Farnsworth is located. He had a stove foundry down near the Paper Mill bridge. At length he went to Minneapolis, Minnesota, to live with his son, Edward J. Davenport, where he died.

Deacon Harvey Wilcox was a shoe maker and had a shop on the east side of Main Street at the north end of the bridge. In recent years William Danyew occupied the same room for a barber shop. In those days shoes were made

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to order and it is presumed that the chiropodist had very little if any business. Deacon Wilcox held office till his death in 1860.

Deacon William Hammond was a farmer and lived in a house, since burned, which stood on the west side of the road north of the Hammond cemetery. He was associated with Edwin Hammond in the sheep business. Edwin lived on top of the hill where John Hammond now lives. After William died, Edwin moved to the house north of the cemetery, and Henry Hammond, William Hammond's son, moved to the house on the hill. Deacon Hammond held office till his death in 1858.

In 1857, Prof. William H. Parker was elected Deacon and held the office till his death in 1889. He was graduated from Middlebury College in 1830 and was Professor of Mathematics 1848-81. He was treasurer of the same 1855-84, and Trustee 1855 till his death. I think he was the only person while a member of the faculty to be elected to the Board of Trustees. He taught a men's Bible Class in the Sunday School for many years.

In 1858, David E. Boyce was elected Deacon and held the office till his death in 1888. He was the son of Deacon David Boyce. He was a carpenter by trade and after marriage a farmer, living in the east part of the town. He made the blinds for this Church before 1849. They were made by hand, and the plane used had three cutting irons for properly shap-



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ing the slats. He was selectman for a number of years and built the stone-gravel road between the Halladay corner and Beaver Brook. He constructed five wooden bridges in town, four of which are still in use. He put the long arches into our two covered bridges, which will make the bridges safe for many years to come. He was connected with Sunday School and Prayer-meeting work in Case Street for many years.

In 1861, Merlin Clark was elected Deacon and held the office till his death in 1872. He was a farmer and lived a little south of the Douglas farm about two miles southwest of the village.

In 1865, Charles W. Linsley was elected Deacon and held the office till he was dismissed to a Church in Alstead, N. H. He was a farmer and lived on the East Middlebury road in the second house southeast of the Foot Street school-house.

In 1870, George L. Porter was elected Deacon and held office till he moved to Connecticut in 1887. He was a farmer and lived where his father, Deacon Cyrus Porter, lived, on the Cornwall road, just within the village limits.

In 1872, Henry J. Wilcox and L. C. Barrows were elected Deacons; the former held office till his death in 1902, and the latter until his death in 1895, except three years, 1884 to 1887, when he declined to serve. Harvey and Henry Wilcox were brothers. Henry was a

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tinsmith and had a shop where Dr. Sheldon lives, 91 Main Street. He did the tin work for our church furnaces. He owned the second farm south of the George Porter place.

Deacon Barrows was a farmer and lived where Mr. Charles Keese now lives. He was quite prominent at Sunday School conventions and various church meetings, at which he was often a delegate. His death was tragic. He was driving a spirited team hitched to a land roller. For some cause the team ran away, as he was driving between the back meadow and the barn; he was thrown in front of the roller which passed over his body and killed him instantly.

In 1879, Judge S. E. Cook was elected Deacon, and held office till he died, the following year. He was Judge of Probate for several years and filled the office in a worthy manner.

In 1880, C. D. Mead was elected Deacon and held office till 1890. He was principal of our village school some 18 years. After that he taught in Claflin University, Orangeburg, S. C. When Mr. Howes was principal, Mr. Mead gave money for establishing a teachers' library in our graded school, which unfortunately was destroyed in the fire. Failing health compelled him to give up the active duties of life, and he spent his closing days on his farm south of the village. He died in January, 1908.

In 1884, Clarence A. Phillips was elected Deacon and still holds office. He was a

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farmer, spent his early life in Ripton, Vt.; later removed to Middlebury and lived on the Ephraim Kirby farm and still later made his home in the village.

In 1889, Thomas E. Boyce was elected Deacon in place of his father, deceased. He has taught eighteen years, nine years of this time Professor of Mathematics in Middlebury College, for a number of years County Examiner of teachers, and at present aiding in the preparation of the Morgan Register and the registration of Morgan horses.

In 1890, M. A. Munroe was elected Deacon for three years and C. W. Mathews for two years. Deacon Munroe was continued in office till his death in 1911. He had a fine tenor voice and sang in the church choir many years. His home was 42 Seminary Street, in what was formerly the Ladies' Seminary, which he purchased and remodeled into a very pleasant home.

In 1892, Prof. W. W. Eaton was elected Deacon in place of Deacon Parker, deceased, and held office till his death, February, 1905. He was Professor of Greek in Middlebury College from 1882 till his death, and of German from 1884-1894. He was highly respected by all.

In 1897, Prof. Charles B. Wright was elected Deacon and still holds the office. He has been Professor of English in Middlebury College for over twenty-five years.

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In 1903, J. E. Crane was elected Deacon and still holds the office. Deacon Crane has the largest bee establishment in the state, and has accomplished much in improving the business and combating the diseases of the honey bee.

In 1905, Frank A. Bond was elected Deacon and held office till his death in 1909. Deacon Bond was a merchant in Middlebury for a number of years.

It may not be amiss in closing to give a resolution passed in 1829 which may aid us in keeping our duties in mind, as follows: "Resolved, that it shall be considered the duty of the Deacons of the church in conjunction with the Pastor, to visit the members; to exercise a general watch over them; and to meet occasionally to consult for the interests of religion and the prosperity of the church."

## ADDENDA—JANUARY, 1913.

In 1910, J. O. Seeley and A. S. Harriman were elected Deacons; the former still holds office, and the latter declined re-election in 1913. Deacon Seeley is a farmer and lives on the John Seeley farm some three miles south of the village. Deacon Harriman has been Principal of the Middlebury High School for a number of years.

In 1911, Charles E. Harris was elected Deacon; he is a farmer and owns the Ainsworth

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farm west of the Colleges on the Bridport road.

In 1913, Prof. Ernest C. Bryant, Professor of Physics in Middlebury College, was elected Deacon.

At the annual church meeting, January, 1913, the board was composed of Deacons C. A. Phillips, T. E. Boyce, Charles B. Wright, J. E. Crane, J. O. Seeley, Charles E. Harris and Ernest C. Bryant.

## THE CHURCH'S CONTRIBUTION TO STATE, NATION AND WORLD.

BY JAMES E. CRANE.

Fifty-seven years ago a church building was erected in a neighboring town. As the walls went up, brick upon brick, a pole was raised nearby, from which a banner floated in the breeze, bearing the motto, "Our Country's Good." I read these words as a lad, and wondered what the building of a church had to do with the welfare of the country. With maturer years I came to know that churches are most assuredly for the good of our country, centers of life, and joy, and blessing, like oases in a desert land.

I have been asked to speak of the good that this particular church has been to the world, or in the vernacular of the business life of the day, "What has been the output of the church?" No mortal can tell in all its completeness. Omniscience alone knows. I shall therefore content myself with speaking of the channels through which this church has contributed to the good of the world.

It is a matter of no small importance that it has erected this stately edifice, in which we worship, the house beautiful without and

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within, its graceful spire pointing heavenward, bidding all who see it to look up. Through the frosty air of winter and the heat of summer, through the glad spring time and the golden autumn days, week by week, its belfry has sent out a gracious invitation to all to come together for fellowship and worship. Through its open doors have come the rich and the poor, the learned and the unlearned for spiritual strength and refreshment. Beneath the shelter of its roof have the children and youth met for the study of the word of life. Through all the circling years of a century from its sacred desk have been proclaimed the glad tidings of a Saviour's love, the fatherhood of God, and the brotherhood of man, with such ethical duties as of necessity follow.

We are accustomed to think of the Sunday School as merely a local institution, the nursery of the church, but it may be more and prove a worthy channel through which the life of the church may flow out to bless the world. Only a year or two since, through the contribution of a small sum of money by our Sunday School, another school was organized, that within a year had grown into a church, a center of life and light and joy, for all that region. How many such have been organized by our school, I cannot tell. I only know its influence is felt to remote places of the earth.

This is a material age and we are apt to



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measure the value of things by the amount of money they can produce; the value of a church, even, is determined by its contributions for charitable or religious purposes. Yet I would rather think of this as only one of the many channels of usefulness of the church for the good of the world. Whether for the starving settlers in Kansas a half century ago, the victims of the Chicago fire, the more recent earthquake sufferers on our Pacific coast, or other cases of distress, our church has ever been open to the cry of suffering not only in our own land but in the uttermost parts of the earth.

For the prosecution of religious work in home and foreign fields it has worked through the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the Church Building Society and other kindred organizations. At one time it was said that our church had done more to sustain these handmaids of the church than any other within our state. It seems quite certain, that during the first half of the last century our church was foremost, and did more to organize and support the Vermont Home Missionary Society than any other within Vermont.

But what has our church done in the production of Christian manhood and womanhood, the noblest product of any age or institution? We sometimes wonder at the brief

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record of the old antediluvian patriarchs. We read that they were born, begat children, and died, and we are left to guess the rest. Even more brief is the record of a large number of the members of our church. They united with our church by profession or letter on a certain date, and later died or were dismissed, and the record is closed. Of their aspirations for all that is noble, worthy, and Christlike, their conflicts with evil, their temptations and their victories we have no record. Many of these are remembered by those now living as worthy examples of Christian lives. That there were few drones in the early membership of our church seems evident, and no bees ever toiled harder to gather their winter stores, or build their waxen cells, than these people in building the church they loved so well, establishing Christian homes, and founding institutions of learning, whose influence for good will be felt to the end of time. In some way the life of the church seems closely connected with the College, like children of the same family. Some of the members of our church have occupied positions of great responsibility and honor in both state and nation, giving exceptional opportunities for Christian service and usefulness. Others have devoted their lives to the cause of education, multiplying many times the power for good of those that have come under their influence.

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Still others have followed the art of healing that they might alleviate human suffering, lifting up those that are bowed down or have drawn near to the gates of death.

I must not forget to mention the teachers of summer schools, not the modern summer schools taught by erudite professors, but the summer schools of the olden times, taught by plainly dressed young women five and a half days in a week for a dollar and fifty cents or less, and boarding round. Schools of twenty or even more, restless children, each more intent on solving in its own way, the problem of perpetual motion, than anything else.

I remember some such as these, although their faces have been largely effaced from my memory. Yet some of their acts of kindness and sympathy have followed me like a benediction all my life.

Some fifty of our members have become the wives of clergymen, for the Gospel's sake, no doubt, as well as the sweet rewards of congenial companionship, certainly not with the expectation of a life of ease or luxury.

Another channel of usefulness of the church to the world has been the consecration of a large number of its members to the profession well described by Israel's Seer: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." Since this church was

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record of the old antediluvian patriarchs. We read that they were born, begat children, and died, and we are left to guess the rest. Even more brief is the record of a large number of the members of our church. They united with our church by profession or letter on a certain date, and later died or were dismissed, and the record is closed. Of their aspirations for all that is noble, worthy, and Christlike, their conflicts with evil, their temptations and their victories we have no record. Many of these are remembered by those now living as worthy examples of Christian lives. That there were few drones in the early membership of our church seems evident, and no bees ever toiled harder to gather their winter stores, or build their waxen cells, than these people in building the church they loved so well, establishing Christian homes, and founding institutions of learning, whose influence for good will be felt to the end of time. In some way the life of the church seems closely connected with the College, like children of the same family. Some of the members of our church have occupied positions of great responsibility and honor in both state and nation, giving exceptional opportunities for Christian service and usefulness. Others have devoted their lives to the cause of education, multiplying many times the power for good of those that have come under their influence.

Still others have followed the art of healing that they might alleviate human suffering, lifting up those that are bowed down or have drawn near to the gates of death.

I must not forget to mention the teachers of summer schools, not the modern summer schools taught by erudite professors, but the summer schools of the olden times, taught by plainly dressed young women five and a half days in a week for a dollar and fifty cents or less, and boarding round. Schools of twenty or even more, restless children, each more intent on solving in its own way, the problem of perpetual motion, than anything else.

I remember some such as these, although their faces have been largely effaced from my memory. Yet some of their acts of kindness and sympathy have followed me like a benediction all my life.

Some fifty of our members have become the wives of clergymen, for the Gospel's sake, no doubt, as well as the sweet rewards of congenial companionship, certainly not with the expectation of a life of ease or luxury.

Another channel of usefulness of the church to the world has been the consecration of a large number of its members to the profession well described by Israel's Seer: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." Since this church was

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organized not far from one hundred of its members have entered the Gospel ministry, going to all parts of our own country and the world on their missions of usefulness and self-sacrifice, to preach good tidings to the poor, to bind up the broken hearted, and to proclaim the acceptable year of the Lord, making the waste places to bud, and blossom, and bring forth all pleasant fruits, where before were thorns, briars, and noxious weeds.

Englishmen boast that the sun never sets on the British flag. This is no time for boasting, but rather of devout thankfulness that our church has for many a year assisted in belting this beautiful earth with its beneficent work of lifting up the backward peoples and giving them Christian civilization.

We sometimes wonder that Japan has sprung, sphinx-like, from an old and effete civilization to become one of the great nations of the modern world; that China like a mighty giant is rousing itself from the slumber of untold ages to a sense of its capacity; that Turkey, the sick man, that we have looked for a score of years to see die, and its bones picked by the vulture nations, is taking on new life and strength with constitutional government; that even Islam, whom we had thought as changeless as the leopard's spots, is coming to respect the Christian thought of the world, while the sable children of the dark continent are already re-



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joining in the gracious dawn of the Sun of Righteousness. Yet these are only the results of the leaven of the Gospel, leavening the human meal of those far-off lands, which our church, joining hands with other churches, has sent and sustained through its missionaries in bygone years. Our fathers saw these results by faith, put their hands to the plow, broke the fallow ground, and sowed the Gospel seed, that has produced such mighty changes, while we, of little faith, have looked on and are astonished at what has taken place.

We hear much these later years of arbitration treaties, The Hague tribunal and of universal peace, but if we go back fifty or seventy-five years we shall find our church busy sowing the good seed that is now ripening a precious harvest. There was little in those days that looked hopeful other than the promises of the word of God, that "swords should be beaten into plowshares, and spears into pruning hooks," and that "nations should learn war no more," with others of like import. But they clung to these promises with a faith and a grip equaled only by their belief that the time of their fulfillment would depend on their own individual efforts. About 1855, Dr. Thomas A. Merrill, for many years pastor of this church, offered a premium of \$500 for the best written treatise upon the subject, and later the sum of



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\$600 was given by him "for publishing and perpetuating the volume in the 'Evangelical Family Library' of the American Tract Society." The title of the volume is "The Right Way." Its author is Rev. Joseph A. Collier, and it can be found in the Middlebury College Library.

I have been wondering as I have written this short essay what he would say who walks in the midst of the "golden candlesticks." Would it be, "I know thy works how thou hast labored, and hast had patience, and hast not fainted"? Would he also add in softer accents and with tearful eyes, "Nevertheless I have somewhat against thee"? However this may be, this seems a good time, as we stand at the passing of the century, to look forward as well as backward, and resolve that as much as in us lies, the century before us shall be more fruitful even than the century now forever gone.

## THE WORK OF THE WOMEN OF THE CHURCH.

BY MRS. CLARENCE A. PHILLIPS.

In the summer of 1805 a Female Cent Society was organized among the women of this church, the second of its kind in Vermont, the first being a similar society begun in Cornwall the year before.

From that time till this, the ladies of the Middlebury Congregational Church in organization under one name or another, have never failed to make an annual contribution to the cause of missions. This on the authority of Rev. C. S. Smith, author of an Historical Sketch of the State Society. Rev. C. H. Merrill, Secretary of the Vermont Domestic Missionary Society, remembers that Mr. Smith told him that the Middlebury Society is the only one that has never failed in this respect.

The name "Cent Society" comes from the fact that membership was conditioned on giving into the treasury at least one cent each week.

The report of the Vermont Domestic Missionary Society for 1810 credits "Female Society Middlebury \$17."

The next earliest information available is

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in regard to the organization of the Middlebury Female Association for Foreign Missions. We hold the original constitution and continuous record from that date 1825. The first officers were: Mrs. Eliza Merrill, president; Mrs. Anna Bates, vice-president; Mrs. Rebecca Miller, treasurer; Miss Harriet Bates, secretary. Mrs. Bates died within the year, and Mrs. Mary Swift took her place. Mrs. Merrill was the wife of Dr. Merrill, pastor of the church, and until 1833 the annual meeting was held at her home in a house that stood between the Beckwith and Farnsworth homes. When Mr. B. S. Beckwith bought the Merrill place the house was torn down and the material used in the construction of the two Kenworthy houses on Chipman hill.

Mrs. Bates was the wife of President Bates of the College, and their home was in the house now occupied by Henry Hammond, No. 15 Pleasant Street.

The amount raised that first year was \$85.84, paid to Mr. Elisha Brewster. He was father of Mr. Henry Brewster.

There was no change in officers till 1829, when Mrs. Sarah Y. Bell became secretary. She was the mother of Mrs. Rufus Wainwright. In 1834, the meetings began to be held at Mrs. Miller's, and for six years from 1835 there was no president, Mrs. Swift still holding the office of vice-president. Mrs. Miller's home was in the house now occupied

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by the Beckwith family, No. 27 Pleasant Street. In that house there is a well of excellent water which, in the olden time, was enclosed in a well room, and many of the country people ate their lunch there between morning and afternoon service on Sunday. Mrs. Simmons was aunt to Mrs. Rufus Wainwright, and Mrs. Wainwright remembers going there to Sunday lunch when a child.

Mrs. Swift was the wife of Judge Swift. They lived where Senator Stewart now resides, No. 25 Elm Street. Mrs. Swift and Mrs. Sarah Bell were sisters.

In 1841, Mrs. Abby Preston became president, and Mrs. Bell resigning, Mrs. Betsey Stewart was made secretary. She was the mother of Hon. John W. Stewart, grandmother of John H. Mrs. Preston, known the country-side over as "Aunt Abby," was the mother of Martin Preston.

For six years from this time the meetings were held at Dr. Merrill's and the names of Mrs. Deacon Boyce and Mrs. Zechariah Beckwith appear on the list of officers. Miss Laura Simmons comes forward as secretary. Her home was where Mr. Frank Farnsworth now lives, No. 31 Pleasant Street.

In 1859, Mrs. Steele, afterward known as Madam Steele, was president, and Miss Barrows one of the collectors. After 1843, the money was paid to "Z. Beckwith, treasurer of Gent's Association," whatever that was.

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In 1860, B. S. Beckwith succeeded his father as recipient of the funds of the women's society. In 1861, Mrs. Halladay, and in 1864, Miss Mary Steele joined the list of collectors. In 1866, Miss Julia Beckwith, now Mrs. Goodrich, became secretary and treasurer, and Mrs. Deacon Clark, collector. In 1869, the association met at Judge Slade's, and after mature deliberation unanimously voted themselves auxiliary to the Woman's Board of Missions in Boston. Mrs. Ladd first appears here as secretary and treasurer. She and her husband were returned missionaries and lived in the house now No. 4 Weybridge Street. Mrs. Dr. Webber was their daughter. About this time Miss Martha Hough, daughter of Prof. Hough, gave \$50 to constitute herself and Miss Laura Simmons life members of the Woman's Board of Missions, and \$36 was raised, in addition to the regular contribution, to support a Bible Woman.

1870. Here the ladies begin to meet on the first Tuesday of each month for prayer and obtaining missionary intelligence, one being appointed at each meeting to bring for the next a brief account of the most interesting features of the missionary work at some mission or station of the American Board.

Now the name of Mrs. Leavitt of the Seminary appears. I quote the following from the annual report of Mrs. C. H. K. Ladd:

"We feel persuaded that if the ladies, mar-

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ried and unmarried, particularly the younger ones, would attend these meetings, they might be made exceedingly interesting and profitable: certainly we should all give more directly from the heart with a better knowledge of the missionary work and what we hope to accomplish with the mites that we give for it. Especially is it necessary that those who collect the monies should attend these meetings (unless they have a better way of securing missionary intelligence) to enable them to present this work of the Lord to those from whom they solicit funds and to lead them to feel their privilege in doing something to send the Gospel to the millions of our dark-minded sisters in heathen lands."

In 1871, Mrs. Rufus Wainwright, Mrs. Dugald Stewart and Mrs. H. D. Kitchel are among the collectors. A sewing circle prepared a box, valued at \$61.44 for Mrs. Wheeler of Harpoot. In 1872, Miss Jane Nichols, Miss Daunis' aunt, donated \$25 for the building of the home at Constantinople. Two years later Mrs. Ladd writes, "We are some of us conscious that our little meetings for prayer have been a blessing to us."

At this time the full list of contributors is first given, including some still here, others who have moved away, and many who have gone to their reward.

In 1875 and 1876, Mrs. E. P. Hooker, wife



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of Dr. Hooker, pastor of the church, is secretary, and this is a part of her report: "Our most important work of the year has been the 'speeding forth' of our well-beloved sister in the Lord, Miss Barrows, for several years our collector. She sailed from San Francisco about the first of March for Japan, where she is now busily at work in the school at Kobe.

After the resignation of Madam Steele in 1878, the office of president was vacant till 1882, when Mrs. Cyrus Hamlin took the chair, the other officers being: Mrs. Abby Beckwith, Mrs. S. L. B. Speare, Mrs. M. L. Abernethy and Miss Emily Starr.

During many of these years Miss Jennie Frost was a faithful collector. The record for 1898, contains the following entry: "On Thursday, February 9th, Mrs. Abby Beckwith, who since 1883 has been a most faithful secretary and treasurer of this society, was suddenly called to her reward." At the March meeting a memorial written by Miss Callender, was read. I quote one sentence: "We who remain have received great inheritances from those who have been our examples in all Christian graces, and not the least among the names recorded in this book we inscribe that of Mrs. Abby Beckwith."

In March, 1900, the society met with great loss and sorrow in the death of Mrs. John W. Stewart, whose life and work are well known



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among us. She was our largest contributor. A year later, Mrs. B. F. Sutton, of blessed memory, passed away.

The last meeting of the separate society occurred in September, 1905. No president or vice-president was elected. Mrs. B. F. Wales was made treasurer, and the secretary was Mrs. C. N. Brainerd. "Christus Liberator" was selected for the year's study, superintended by Mrs. E. C. Bryant.

Turning to the home field, we find that many of the records of the Ladies' Domestic Missionary Society are missing. After the items about the Cent Society given at the beginning of this paper we know nothing of the doings until 1870, except a newspaper cutting pasted in the oldest record book extant. The clipping reads as follows: "The old records of the Missionary Society yield the following suggestive item—'At the anniversary held at Middlebury in 1832, enthusiasm was raised to the white heat, whether by the sermon preached by Dr. Silas McKean, the reports of revivals or the appropriate remarks, or by all combined. The collection taken inventoried: Cash, \$153.50; pledges, \$496.50; one silver watch, nine gold rings, avails of four sheep, three strings of gold beads, six pairs of ear-rings, one bosom pin."

"The fitting comment and exhortation follows: 'Never before had so strong an impres-

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sion been made in favor of Domestic Missions; and the offerings of golden ornaments, of money and pledges are, we hope, so associated with fervent prayers as to be noted as a memorial before God. This offering will, we trust, constitute a new era in Vermont in the history of Christian benevolence. The Lord reward the mothers and daughters who gave their free-will offerings to Him.' ”

From 1870 we have the minutes of all the meetings until the union of the two societies. The same names appear that were prominent in the story of the sister society and others, such as Mrs. Prof. Parker, Mrs. L. Crosby Barrows, Mrs. Robbins, Mrs. Elmer, Mrs. Isaac Tripp, Miss Julia Bell.

Again and again we read of the preparation of box or barrel for some Home Missionary family, the McIntosh School or the Kurn Hattin Home.

Mrs. L. A. Austin was president for a term of years, then Mrs. C. D. Mead took the chair. Many needy families in town were looked after and helped from time to time, Mrs. Mead being especially active in this direction.

The records for many years are in the hand-writing of Miss Emily Starr, then for a long time Miss Callender was secretary, Miss Starr continuing in office as treasurer.

Later came Mrs. C. N. Brainerd, then Mrs. Beadell, and the last record before the union

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of the two societies is from the pen of Mrs. M. A. Munroe.

In 1905, the Middlebury Female Association for Foreign Missions and The Ladies' Domestic Missionary Society were united under the title, The Ladies' Association for Home and Foreign Missions, and this society is in successful operation at the present time.

We raise each year about \$225, which is equally divided between Home and Foreign Missions, hold a meeting on the first Tuesday of each month with always a prepared program and usually light refreshments. These gatherings are well attended and increase in interest as the years pass by.

In our contributions we sadly miss some who were wont to pay heavily into our coffers, Mrs. Gov. Stewart, Miss Starr and Mrs. Abby Beckwith especially.

The work of the collectors is not so prominent as that of the other officers, but it represents much faithful service known only to the Master.

In the rank and file are many unselfish women who deny themselves to give, and among our church members too are some who do not yet see how happy it would make them if they would spend a little less for themselves and a little more for the cause of Christ.

The Labaree Society was organized in 1896, its object being to raise funds to assist the Society of the Congregational Church in mak-

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ing necessary repairs upon its property, and to give any other necessary aid.

This society was given its name in honor of Mrs. Benjamin Labaree, wife of the College president, who, when a member of this church, gave much time and effort to service in the direction in which this society labors.

The officers are a Board of Managers, a Treasurer and a Secretary. The Committees are: Reception and Social Committee, Committee to Visit the Sick, Committee to Care for the Church.

In 1897, the church carpets were taken up, cleaned, and everything overhauled and put in order, repairs were also made in the church kitchen.

The Labaree Society pays annually \$150 or more for the support of the music in our church. It has bought a piano, chairs, screens, dishes, church cushions, tables, table silver, table linen, kitchen utensils. It has engineered the suppers at the annual meetings, the Pilgrim Suppers, the Socials, the receptions to the retiring and new pastors, and done many another good thing.

To the Labaree Society we owe the water motor of the organ, and they, with the generous assistance of the families of Governor Stewart and Professor Means, gave the new carpets in the church.

One member of the Labaree Society, always absent in body, but present in spirit, Mrs. John

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W. Stewart, paid for the present decoration of the church. I quote from a memorial of her found in the records of the society: "As every Sunday a bouquet of hot-house flowers, the token of her fidelity, brightens the church her health debarred her from attending, so will the beauty and fragrance of her memory be an inspiration and a blessing to all who knew her."

Among the recent doings of the Labaree Society are the repairs upon the parsonage during the past two years, the cleaning of the church edifice, assistance in the present painting of the same and last of all, the supper of which we are soon to partake. The women who have been and are doing all this, are largely the ones who have done good service in the missionary societies; some do more in one direction and some in another, but we all try to do something for each good cause.

It may be well to state the amount raised by each society during its existence, so far as can be learned or carefully estimated: Foreign Missions, \$7,084.66; Home Missions, \$7,164.46; Labaree Society, \$4,775.42; making a total amount of \$19,024.54 raised by the women of this church for benevolent purposes.

I hold in my hand a copy of the Constitution of the Maternal Association of Middlebury. It has no date; there is no one living who was ever a member. It reads as follows:

THE CONGREGATIONAL CHURCH  
CONSTITUTION  
OF THE  
MATERNAL ASSOCIATION  
of Middlebury.

Deeply impressed with the importance of bringing up our children in the nurture and admonition of the Lord, we, the subscribers, agree to associate for the purpose of devising and adopting such measures as may seem best calculated to assist us in the right performance of this duty.

ARTICLE I.—This Association shall be called *The Maternal Association of Middlebury*.

ARTICLE II.—This Association shall meet on the afternoon of the last Wednesday of every month; during the months of May, June, July, August and September, at three o'clock—in the other months at two o'clock.

ARTICLE III.—Every meeting shall be opened and closed with prayer.

ARTICLE IV.—The time allotted for our monthly meetings shall be spent in reading such books as relate to the objects of the Association, in conversing on the subject, and in prayer for divine assistance and a blessing upon our exertions, especially that God would qualify our children for usefulness in his *Church*.

ARTICLE V.—Once in three months, viz: January, April, July and October, the mem-



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bers shall be allowed to bring to the place of meeting such of their male children as are between four and twelve; and such of their female children as are between four and fourteen years of age. At these meetings the exercises shall be of such a nature as may seem best calculated to interest the feelings, and instruct the minds of those children who attend.

ARTICLE VI.—Every member of this Association shall be considered as sacredly bound to *pray for her children daily*, and *with* them, as convenience will permit; and to give them from time to time the best religious instructions of which she is capable.

ARTICLE VII.—It shall be the indispensable duty of every member to qualify herself by prayer; and as opportunity may allow by reading, for performing the arduous duties of a Christian Mother; and to suggest to her sister members, such hints as her own experience may furnish, or circumstances seem to render necessary.

ARTICLE VIII.—When any member is removed by death, it shall be the duty of the Association, to pay as particular attention to her children in furnishing them with religious books, bringing them to the quarterly meetings, etc., as circumstances may render it proper.

ARTICLE IX.—The officers shall consist of a President, Vice-President, and Secretary.



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ARTICLE X.—The duty of the President shall be to preside at all meetings, call upon the members for devotional exercises, and regulate the reading. In the absence of the President, these duties shall devolve on the Vice-President. The Secretary shall take minutes of the meeting, and make a record of the doings of the Association.

ARTICLE XI.—Any mother who is prepared to subscribe to these Articles, can become a member, by giving her name, and those of *all her children*, to the Secretary; and so continue until she unites with some other Association, or withdraws her name from the register. No other person can have the privilege of membership: but others may be invited by the members to attend.

It is recommended to every member to *notice* by special prayer for that child, the birth-day of each of her children. May “He who giveth liberally and upbraideth not,” ever preside in our meetings, and grant to each of us a teachable, affectionate and humble temper, that no root of bitterness spring up to prevent our improvement, or interrupt our devotion. “The promise is to us and our children.” Acts ii. 39.

We have given up our children to God.—His holy name has been pronounced over them.—Let us see to it, that we do not cause this Sacred Name to be treated with contempt. May Christ put his own spirit within

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us, so that our children may never have occasion to say, "*What do ye more than others?*"

Gov. Stewart remembers being taken by his mother to one of these maternal meetings when about 10 years of age. It was held at the home of Prof. Fowler in the house now the Parsonage of this church. That was before the railroad was constructed and beautiful grounds extended to the river. Mr. Stewart says that the meeting was impressed upon his mind by the fact that for some mischief of his own or because he laughed at some other boy's prank he received from Mrs. Fowler a sharp reprimand. Mrs. Fowler was the daughter of Noah Webster.

Gov. Stewart wishes me to add to this his testimony to the superior intelligence, the high moral worth, the consecrated Christian character of these ladies of the old school.

## ADDENDA—1913.

Since the above was written the Ladies' Association for Home and Foreign Missions has given \$841.38, and the Labaree Society has given for church debt, repairs on church and parsonage, new cook stove, silver, table linen, church music, etc., \$1,343.25.

## WORK DONE BY AND FOR THE YOUNG PEOPLE.

BY SUSAN E. ARCHIBALD.

Some one has said, "There is all the difference in the world between having to say something and having something to say." When the subject of this paper was assigned it seemed that the writer would be in the predicament of "having to say something" and that nothing short of inspiration would reveal work done by and for the young people of this church in its earlier history; but as the eye becomes accustomed to an uncertain light and in the obscurity sees indistinct forms take definite shape, so by continued gazing into the dim past, where at first there seemed to be only vague outlines, there was at length found a work that abides and thus those who wrought have their reward.

In 1805, when Rev. Thomas A. Merrill became pastor of this church, began the recorded work by the young, and while youth lasted he led that work, and throughout a pastorate of nearly forty years planned the work for the young. In a memoir of Dr. Merrill it is stated, "He sought especially to acquaint himself with the religious character of the professors of re-

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ligion in college and to foster a community of religious interest and feeling between the officers and pious students and his own people. He made them mutual helps to each other."

The result of his work in this direction appears in the fact that in the revival of 1816, when over a hundred were added to this church, the college shared, and also in the revivals of 1831 and 1834. The cordial relations between Church and College since Dr. Merrill's day, have been due in no slight degree to this young man who saw the vision of what might be and labored to make possible its realization.

As this pastor was interested in the college so were the president and students interested in Middlebury and this church. A granddaughter of President Bates who lectured here a few years ago, said, "My grandfather was just as much interested in Middlebury and the people, as in the College."

In 1818, President Joshua Bates gave the address before the Vermont Juvenile Missionary Society, which was organized that year at Castleton. The interest of this church in that society is manifest from the fact that Dr. Merrill was its first president, and Joel H. Linsley, one of the delegates from this church, was its first secretary. President Bates's address shows that it was really a work done by young people, for he says, "Be entreated, my

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young friends, to persevere in your laudable exertions. And you, who are not permitted by the constitution to be active members of the Auxiliary Societies, ye fathers, in the church, be persuaded to encourage your sons in this benevolent work." This church reported in 1819, to this society, a contribution of \$8.03 from the Female Juvenile Missionary Society and \$70 from the Juvenile Missionary Society, including ten dollars worth of books. In the only other report found, this church is credited with a contribution of \$40 in 1822. This society was afterwards merged in the Vermont Domestic Missionary Society.

The only other written record regarding mission work by young people aside from that done by the Sunday School, states that in 1871, there was a missionary society of young girls led by Mrs. Charlotte H. Kitchel Ladd. Her record reads: "We ought not to forget the interest that some of our little girls took in the missionary work. Ten of these banded together for a little missionary society, under the name of 'Green Mountain Rills,' meeting every Saturday afternoon in my parlor for sewing and listening to missionary intelligence. They became deeply interested, and most of them made very pretty and useful articles of needlework. . . . They had a modest sale, from which they realized \$30, which they sent to the Constantinople Home, to educate one of the pupils for a

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teacher." In 1872, she writes, "The Missionary circle, the 'Green Mountain Rills' has had a missionary meeting once a month, the attendance sometimes numbering fifty or sixty. They have already contributed fifteen dollars to support a Bible woman in Turkey."

Under the leadership of Miss Mary L. Speare, a missionary society for young women and girls was organized January 21, 1884. They called themselves the United Workers. Gifts were sent to the South and West of our own country, and money to China, Turkey, Africa, India and Japan. They had a fair, which netted seventy dollars, and later had a second one at the home of Mrs. Eaton. With a large membership, including young girls, they met weekly and studied missions.

There may or may not be a connection between this work done by young people for missions, forty and thirty and twenty-five years ago, and the attendance at prayer meeting of young people, but the testimony of several of the older members of the church is that young people attended in quite large numbers. At two different times within forty years the young girls and young women have had prayer meetings by themselves. One older member of the church, when asked what work the young people of her day did for the church, replied that there were no young people's organizations, but the young people worked with the older ones in all church work.



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It is impossible to say just what the spiritual significance of this attendance at prayer meeting may have been. One man, when the question was asked, "What did the church do for the young people when you were young?", answered, "Oh, they made us go to Sunday School and prayer meeting." On the other hand, a woman said, "When a girl of fourteen I attended Dr. Merrill's prayer meetings and enjoyed his talks on Romans."

Reverence for the house of God was inculcated, sometimes in a forcible manner. Dr. Zaccheus Bass used to sit near the pulpit, to see that the young people conducted themselves in a decorous manner. One day a boy in the northeast corner of the gallery was whispering and Dr. Bass went into the gallery, took the offender by the coat collar and marched him down to the jail, telling the jailer to keep him two hours.

The temperance question early received attention in Middlebury. In 1829 there was a temperance society and at first no children under fourteen were admitted, but in the second year of its existence younger children were welcomed to membership. It is not stated how long this society lasted.

A Mr. and Mrs. Burchard, who had formerly been on the stage, were converted, and for a time in 1833 and 1834 lived in Middlebury. They held meetings for children and young people in the Masonic Hall. They



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taught the children Bible verses and one of these children testifies that Mrs. Burchard asked them to learn the 13th and 14th verses of the 58th chapter of Isaiah and to repeat them every Sunday morning as long as they lived. He says, "I don't believe there have been a hundred Sunday mornings in the more than seventy years since, when I have not repeated those verses, and the memory of those meetings will abide with me while time lasts." After Mr. and Mrs. Burchard left, the meetings were continued by Mrs. Merrill, Mrs. Stewart, and Mrs. Slade, and for some time it was the custom to receive young children, not into full membership of the church, but as it was termed, "under the watch and care of the church."

Another interesting fact is brought out in Dr. Merrill's semi-centennial sermon, when he says that the revival of 1812 was confined to two school-districts, and those of 1819 and 1822 were limited to one or two districts. This warrants the conclusion that the work in the school-districts began at a very early date. This work has been carried on by young and old, usually by those residing in the district. Dr. Merrill and the Methodist minister often held meetings in the Foot district between 1820 and 1830. They had Sunday School in the summer and prayer meetings in the winter. A college student often went with the minister, and among these students was Byron

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Sunderland. Later Mr. F. A. Bond was also in the habit of going with the pastor.

In Munger Street district for several years the Sunday School averaged forty, and here Deacon C. A. Phillips was superintendent for eight years, and Mrs. E. G. Seeley for several years.

In Foot Street district, the work was done by the united forces of Congregationalists and Methodists, and here Mrs. John Halladay worked when a young woman. In both these districts they have a Sunday School library, and in Foot Street they bought an organ for use in the Sunday School. Here they had also a flourishing Temperance Society.

In Brooksville, the work has been carried on more or less regularly. During the pastorate of Mr. Simms, this church interested itself in helping provide a library for this section, and again during the present pastorate.

In Case Street district, Deacon D. Emerson Boyce labored from youth to old age. The work in the districts has not been continuous, but there has never been a long time when members of this church have not been engaged in this work as they still are, though the work has been largely done by those members living in the districts.

The work of the young people as a separate organization began during Mr. Speare's pastorate, when a Christian Endeavor Society was organized. Between 1890 and 1900 it

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ceased to be an active organization, but was reorganized in 1902, and still lives. A rather large per cent of the present membership is college students, and much of the interest in the society has been and still is due to them.

When a movement is called modern we are so liable to think that it originated with us, but now when there is so much said about "federation" we are forced to conclude that "the new is old," for forty years ago there was work done by the federated churches of Middlebury. Saturday, January 16, 1869, Col. Knapp, Prof. Henry M. Seely, Mr. F. A. Bond, Mr. Harry Langworthy and Mr. J. W. Lovett met to talk over the advisability of establishing a Y. M. C. A. Monday, January 18, they went to look at rooms for the organization, and those chosen were in a building where the Dyer block now stands. The above named gentlemen, with Mr. Heman Langworthy and Rev. L. G. Walker, pastor of the Methodist Church, took different districts for their fields of labor. This Y. M. C. A. held meetings every Tuesday evening, and continued, as the diary of Prof. Seely shows, until some time in March, 1870. The record does not state that this organization ceased at that time, but there is no record of meetings after that.

In 1885, another Y. M. C. A. was established and flourished, under the wise leadership of Secretary Stratton, until 1888. It did

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not long survive after his departure. Lack of funds accounts for its being given up, and a wise business man of Middlebury said, "We had better have given up any one of the Protestant Churches."

United work has also been done by the churches in the Loyal Temperance Legion. Different members of the different churches have been interested in this work, and the organization has existed at two or three different times. The Woman's Christian Temperance Union is another example of united work.

This Church has always been interested in the subject of its music, and some facts regarding this part of church work may be of interest.

The writer has found no one whose memory extends back of 1830, but one of those actively interested in the choir says that the accompaniment used to be a flute and a bass viol, and later two flutes, one played by Henry Hudson, the Shakespearean scholar, and the other by John W. Stewart, and two bass viols, one played by Ansel Sterns and the other by Ammon Wilcox. Among the early leaders of the choir were a Mr. Cousins, and two brothers named Swift. Among the singers of a somewhat early date were Jane Tomlinson Macy, Delia Tomlinson Wright, Elizabeth Tomlinson Sunderland, Horatio Wright, Emma Battell Stewart, Mary Warner Bott,

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Mary Bass Sheldon, Eliza Merrill Starr, Mary Chapman, and Jennie Remsen Warner.

The reed organ succeeded the bass viol and flutes, and was used as late as 1860, when it was played by Edwin H. Higley. At first, Aldace Walker was organist, but he was needed as a singer, and Mr. Higley succeeded him as organist. In this year, 1860, C. N. Thomas was leader of the choir, and a prominent person in the musical life of the town. His services as singer, teacher and conductor of choral music were highly valued. In 1865, J. H. Vorse was organist, and the present pipe organ had been set up, having been dedicated in the summer of 1864, on which occasion Prof. J. K. Paine of Harvard University was the organist.

At that time there were many who helped to make the choir a success. Lizzie Cady, Jennie Van Vliet Higley, Sarah Bell Wainwright, Mary Tilden Clarke, Jennie Turner Higley, Louise Potter Nash, Lilian Marion Kingsley, Ella Nichols Pitts, M. A. Munroe, N. P. Barbour, J. W. Bradshaw, C. F. Stone, and A. E. Higley.

Between 1872 and 1882, Prof. E. H. Higley played the organ, and among his helpers in the choir were Mrs. F. A. Bond, Ella Earle, Emma L. Higley, Helen Tupper Murkland, Lillie Severance Warner, Lizzie Weeks Gosse, O. C. Barnes, George H. Remele, Charles Remele, and C. S. Murkland.

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During much of this time John W. Stewart was a member of the choir ; sometimes playing the flute, or singing alto, or acting as organist or singing solos. This was before the date of paid choirs, and these musical people gave their services.

While Prof. Higley was playing the organ he introduced Lasar's "Hymnary" into the Sunday School, and "thus for the first time was brought into use in the worship of this church music of a dignified, serious nature, rich in harmony, and set to decorous and poetical words."

Prof. Higley speaks of Mr. M. A. Munroe as a veteran in the service of music in the church, who gave his unfailing support to the leader of the choir.

George Adam Smith, in his book on the Prophets, says, "God in his providence seldom gives to one generation more than a single main problem to solve." The main problem of this church in all the generations has been its Sunday School. It is impossible even to mention the names of the long line of faithful workers in this branch of the church, but some interesting points may be noted.

Dr. Merrill says, "The church in Middlebury has manifested great solicitude for the spiritual welfare of the rising generation. Soon after the settlement of the present pastor the practice of catechising, connected with familiar religious instruction, was adopted and pur-



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sued with much regularity. The discontinuance of the practice, after the institution of Sunday Schools was certainly of very questionable expediency. The angel that brought Sunday Schools to this country first alighted in Philadelphia, but soon made a visit to Princeton College. Some of the pious students there, who had entered into the subject with much zeal and hope, communicated an account of their plan to the Philadelphian Society of Middlebury College in 1815. The pastor of the Congregational Church was consulted. The members of the church appearing to seize the thought as one from heaven, voted to establish Sunday Schools! Several of the young men in college, among whom was Mr. Bingham, later of the Sandwich Island Mission, became hearty co-workers, and a numerous and flourishing Sunday School was immediately established." After a few years, a Bible Class was organized for adults. They were united in 1837. . . .

In those early days Sunday School was held at nine o'clock in the morning, and it was the custom to send teams out to collect the children for this service. The first Sunday School in Middlebury was held in what is now the kitchen of No. 27 Pleasant Street.

After this statement by Dr. Merrill, there has been found no written record of the Sunday School, except references in the church records, prior to 1871.



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From 1858, for several years, some of the college students were interested to drill the young people in vocal music. Among these students were Mr. Edwards, Mr. E. H. Higley, Mr. C. N. Thomas, and Mr. Juba Vorse. These young men met the young people on Saturday afternoon in the vestry, to train them. The school showed great interest in this music, as was evident from the large attendance. One person, in speaking of this, tells with feeling how well she remembers when Mr. E. H. Higley came to play the piano, at a Sunday School concert just before he went to the war in 1861, and, as he walked up the aisle in his uniform of blue, what interest was felt and with what enthusiasm they sang "The Star Spangled Banner" and she adds, "I never hear that song without seeing the slender boy in blue rise out of the audience, and then I hear the applause." Many of the songs at that concert were patriotic, and little girls like Jennie Van Vliet, now Mrs. Alfred Higley, sang solos.

In October, 1871, Mr. Frank A. Bond was elected Superintendent of the Sunday School. This year the Sunday School had so large an enrollment, 350, that even without proof it seems probable that this was the largest number ever registered in one year. There were 24 classes. Of these six were boys, making a total of 66 boys, seven were girls, numbering 75, one of 13 girls and boys, five of young

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men, making 78, one of adult men taught by Prof. Parker, of 23 members, two of adult women with 41 members, two of young ladies numbering 27. It will be seen that the total number of girls and boys and young women and young men was 259.

It is evident that while we might have a larger Sunday School than we now have, if the adults stayed for Sunday School, we could not have the 259 children and young people unless a very large number of college students remained. The average attendance in that year was 196. In spite of this large attendance, the collections were small, ranging from 50 cents to \$1.20, except on two Sundays when the money was given for the mission ship, "Morning Star," and the collections were \$5.36 and \$7.37. In March of this year it is recorded, "Voted not to take any more collections," and accordingly no more collections were taken during the year. On one Sunday in February, the record reads, "exceedingly cold, small attendance, 150, at Sunday School." On a Sunday in August the record is "very rainy, no Sunday School," and on another Sunday in August, "commencement, no Sunday School."

Mrs. L. C. Barrows, who at this time, had a class of young women and young men, later had a class of young men, and she organized the "Endeavor Club," whose primary object was to promote Christian growth among its

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members, many of whom had recently joined the church. She did a work whose influence is still felt.

Miss Sophronia Turner interested her class of girls in mission work, and they sent away boxes of clothing and bedding. She had a private school in the village, and, the same loving care she gave to those pupils, she lavished upon all the boys and girls of the Sunday School, and she is affectionately remembered as the "mother" of all the children in the Sunday School.

For nearly thirty years, Deacon Phillips has taught a class of boys and young men, and the fruits of his labors are seen in the large number of those so taught who have united with this church, and in the service some of them are rendering in other places, and in the respect felt for him by those former pupils.

The next written record of the Sunday School extends from 1881 to 1888, and in 1881 Mr. F. A. Bond was still superintendent, but during this period (1881-1888) different ones held the office, usually serving but a year. During these years the Sunday School contributed liberally to missions. During 1881, the collections amounted to \$83.90, and they gave to the Woman's Board, to the American Board, and to the American Missionary Association, each \$22. The average attendance was 163.

In 1888, the collections amounted to

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\$112.37, and the school gave to various benevolences, \$92.55, which shows that the church must have materially helped in supporting the Sunday School. At different times the school gave to Japan, to the American Missionary Association, the American Board, Vermont Sunday School Association, Bristol Sunday School, Ripton for a library, Vermont Bible Society, Mission ship, "Morning Star," to the Freedmen, for work among the Mormons, to National Divorce League, and sent several boxes to different missions. Thus we see that their interests were world-wide.

In 1894, there was a class of boys organized, known as "King's Sons," with the specific name of "The Lookout Club." This club, which was led by Mrs. J. H. Stewart, was composed of boys from twelve to fifteen years of age, and it continued for three years. They met once in two weeks, and sometimes the leader read to them and sometimes they had just a social gathering.

About the same time there was an organization of King's Daughters, the "Inasmuch Circle," led by Mrs. W. W. Eaton. These girls did a good deal of work in different ways. They sent boxes to New York Missions and had sales to raise money, sent flowers to the sick, and contributed about \$50 a year to missions, dividing this sum equally between the home and foreign societies. Mrs. Eaton touched the lives of these

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girls on different sides, and so helped to develop them in many desirable ways.

These two societies, King's Sons and King's Daughters, were afterwards united and known as the Guild, studying the Bible and doing work with various authors. This Guild later became the Junior Christian Endeavor Society, and for a time Mr. Simms was its leader. This society continued up to a short time ago.

There was, some time between 1901 and 1906, a sewing school conducted by Mrs. Cornelia Merrill June. Membership in this school was not limited to membership in this or any Sunday School.

The Church and Bible class, led so devotedly by Prof. Wright, has been and still is an important part of the school.

In 1904, when Mr. Howes, the superintendent, left town, Judge Weeks, who was serving as assistant superintendent, was elected to succeed Mr. Howes. The membership since 1905 has remained about the same, being in 1908, 142.

In 1904-1905, the school sent \$5 to the Kurn Hattin Home, \$11 to Rev. and Mrs. Rowland of Japan, and \$25 for pioneer Sunday School work in the West. In 1906, the school sent to Boston Seamen's Aid, \$7.24, and \$25 for work in the West.

In 1907, the superintendent decided to raise money for mission work by giving each mem-

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her of the school a mite-box, instead of trusting to a special collection. This method is still in use, and \$25 has been raised each year, even the cradle roll, which numbers ten, contributing. In 1908, the money so raised was sent to India. For several years Mrs. Abby Beckwith gave to each child in the Sunday School who had reached the age of seven, a Bible. Since her death the church has continued this custom, presenting the Bibles through the superintendent of the Sunday School on Children's Day.

In 1904, 67 books were added to the library, and the entire library was rearranged, many books being discarded. In 1905, 100 books were added, the entire expense of both additions being more than one hundred dollars. In each case, this money was raised by Miss Harriet W. Mead, who for several years taught most faithfully a class of girls.

It is the universal testimony that the superintendent and teachers of the Sunday School have always made an effort to give a good amount of pleasure during the year to the pupils, in the way of picnics and Christmas entertainments, and now at the mite-box opening. In these efforts they have been cordially seconded financially by the church. The pupils, in their turn, have given pleasure at these various gatherings, and at the concerts.

This survey of the work done by and for the young people in the church shows that



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many good lines of work have been begun, but in every case, except in the general work of the Sunday School, have been given up after a time. So far as can be learned, the reason for this has been not a lack of interest on the part of those for whom the work was done, but lack of an efficient leader; the one who began the work and carried it on successfully for a time, either being discouraged or worn out, or going away. While considerable has been done in the various lines noted, how much more might have been wrought, if the work could have been continuous and not spasmodic; had there always been at hand one whose "high faith failed not by the way."

As we have walked with these shadows of the past and have tried to enter into their hopes and plans for the young people of this church we have not failed to see that they worked in faith and love, and it remains for us to continue the work in the patience of hope.

The important question for us is not whether the path has broadened and been smoothed for the speed and ease of the traveler, but whether we are as ready to climb as they were when the road winds uphill, whether we are as stout of heart amidst discouragements, whether we have as clear vision to see where duty leads, and seeing, whether we have the willing spirit to follow.



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### ADDENDA.

(1) In 1909, the Sunday School undertook to pay \$50 a year for the support of Miss May Halloway at Fiske University; for five years that amount has been sent, and she will graduate in 1914.

(2) The Sunday School class led by the historian since April, 1906, began in 1908 the study of current events, meeting every Thursday afternoon, and once a month the time was given to reports of missionary work. After three years the current topics class was discontinued, because, as many of the class had entered college, it was not possible to find a time convenient for the class and leader.

Since April, 1906, this class and their leader have contributed to the Sunday School, its benevolences, the benevolences of the church, and to the needy in town, the sum of \$349.21 in money, and \$42.50 in clothing sent to Dr. Grenfell, making a total of \$391.71. The largest amount given in any one year was in 1909, when they gave \$80.37 in money and \$20 in clothing.

(3) In January, 1912, Rev. A. A. Lancaster organized the Boy Scouts, in which the younger boys are much interested. In June, 1913, Mrs. Lancaster organized the Camp Fire Girls, and the girls are equally interested in their camps, of which there are three. Both organizations are flourishing at the present

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time and are doing helpful work. Membership in these organizations is not limited to members of our own Sunday School.

(4) Within three years two young women have gone from the Sunday School to work in mission fields: Miss Isabelle Darrow to the Anatolia Girls' School, Marsovan, Turkey, and Miss Edith Darrow to Utah.

END













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